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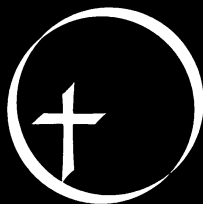
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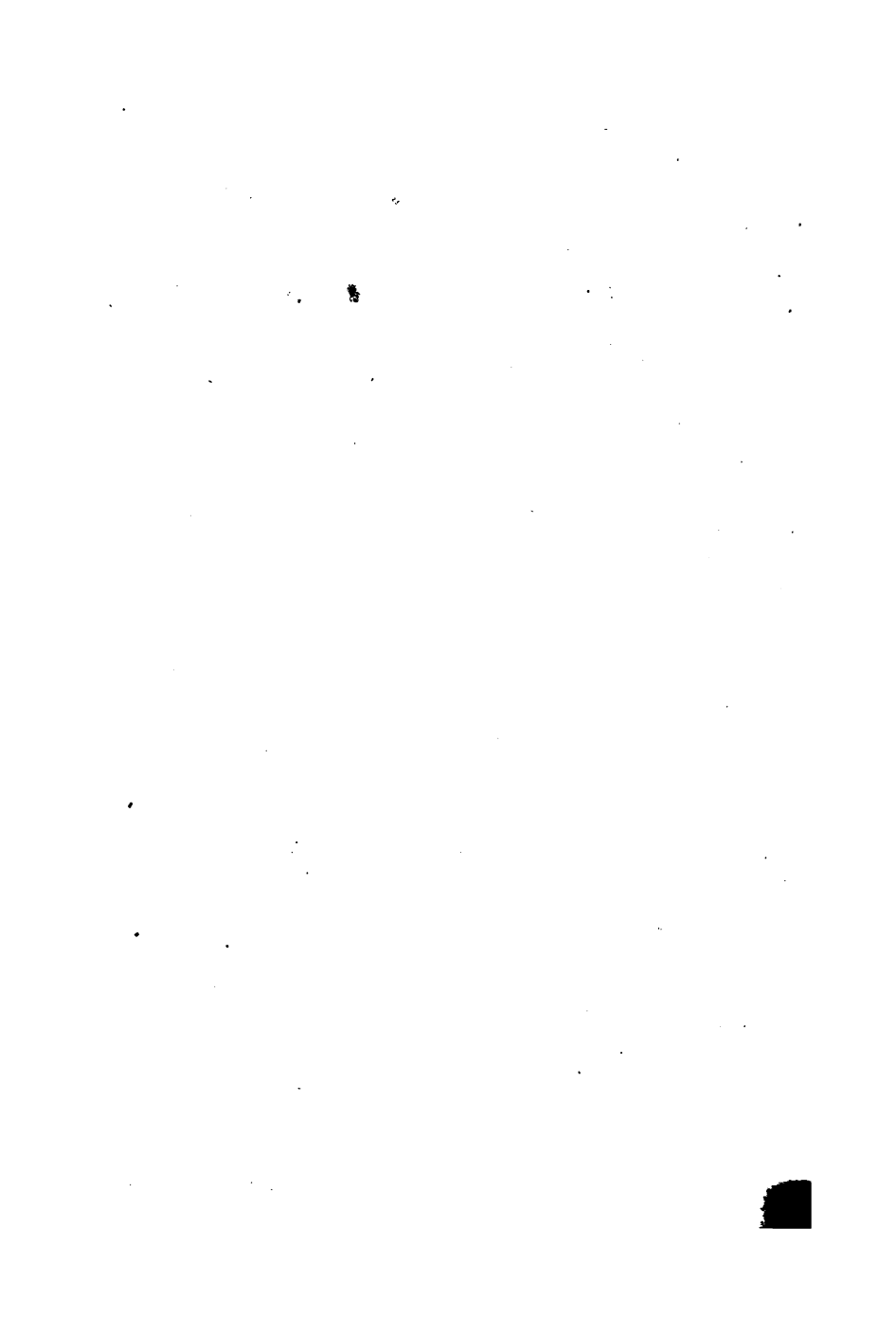
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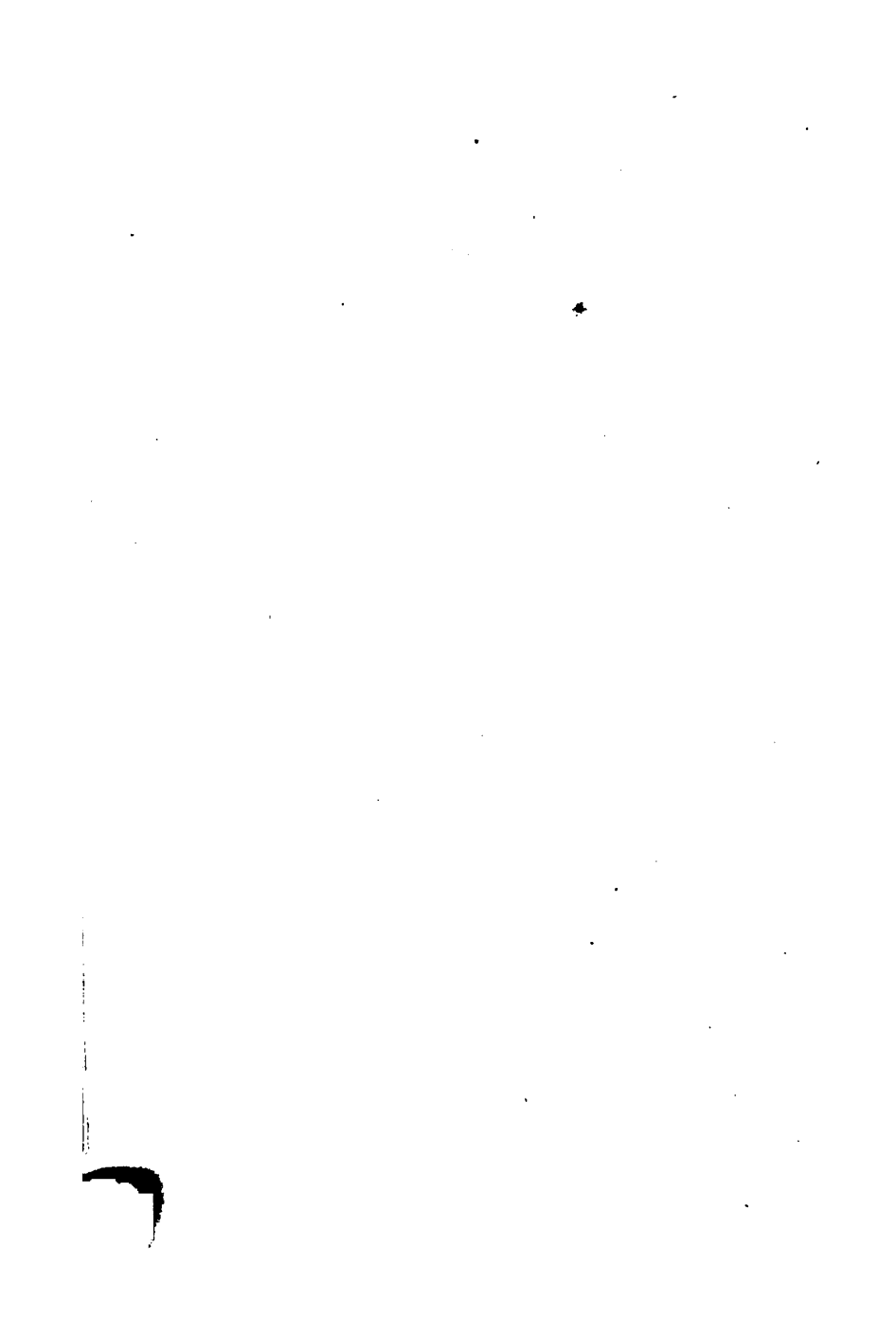
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Richard B. B.







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R E V I E W

OF

REV. MR. LANE'S LECTURES

AGAINST UNIVERSALISM,

In Six Numbers.

**CONTAINING CRITICAL AND ARGUMENTATIVE REMARKS
ON EVERY PASSAGE IN THE BIBLE WHICH THE
ADVOCATES OF ENDLESS MISERY QUOTE
TO SUPPORT THAT DOCTRINE.**

Charles Chauncey
BY C. C. BURR.

No. 1.

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**T R O Y:**

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## INTRODUCTION.

THE critical reader will hardly fail to perceive that this work was written in great haste. I am sensible of its imperfections; and if there could be any apology for its hurried and careless character, I should name that, which is a fact, viz.: that since I commenced a weekly review of Rev. Mr. Lane's lectures against Universalism, I have performed many journeys, of almost every intervening number of miles, from 20 to 300, lecturing before literary Associations and other public assemblies that have demanded no inconsiderable preparation. All these engagements I have met without being absent from my desk on a single Sunday; though I have been obliged to be away more or less every week. This is my apology. If any one is disposed to say that a work written under such circumstances ought not to be published at all, my reply is that I am probably better acquainted with the demands of truth, in this region than those who are strangers. And as I have asked no man's advice, it is right that I alone should be condemned, if the work is wholly without merit.

It will be seen that I have not, in every instance, admitted the reading of the received version of the Scriptures. I am persuaded that this version is, in many respects, very imperfect and untrue. In the course of

the work it will be made to appear, from unquestionable and very orthodox authority, that, in some instances, the translators, not only mistranslated many words, but even added new words to the original text, to support a favorite doctrine. And then this version is not what it claims to be, viz., a translation of the original Greek and Hebrew texts, but only of the Vulgate Latin. It was made under the patronage of king James, who gave his translators strict orders to deviate as little as possible from the former translations of Tyndal, Coverdale, Matthew, the Calvinistic Geneva Bible, and especially the Bishop's Bible. And the most, if not all of these translations, were certainly made from the Vulgate Latin. The learned Macknight says that king James' Version, "Was not to be a new translation, but a correction only, or an amendment of the Bishop's Bible." And he adds that an objection had been made to our version that "the translators were a little too complaisant to the king, in favoring his notions of predestination, election, witchcraft, familiar spirits, etc. But these it is probable, were their own opinions as well as the king's." Dr. Macknight also says that this version "is not a little faulty, as it was not thoroughly and impartially corrected by the revisers. It is therefore, by no means, such a just representation of the inspired originals, as merits to be implicitly relied on, for determining the controverted articles of the Christian faith, and for quieting the dissensions which have rent the church."

In this review I have not followed the milk and water plan of softening my arguments in the least, to suit the softer heads of those who cannot bear plain talk. We

have been in the habit of treating our opposers with a respect and good manners that they have not known how to appreciate. They have despised us for our very gentleness ; attributing it to our weakness, or construing it to an admission, on our part, that they were to be respected for the popularity of their creed. But I confess, that I can see no reason, why the man whose creed is made of equal parts of fire and brimstone, and other barbarian follies, should be entitled to more respect, than the more refined and Christian man, who beholds in God, a father, and in the whole world, a brotherhood. I indeed, do highly respect the good and intelligent among our opposers—the generous man is always to be loved—but, for all social and spiritual purposes, I hold them not a whit the better for their barbarous creed.

In this review, every argument which the Rev. gentleman has brought forward to prove the doctrine of endless misery, will be stated in his own words, though not always in the same order that was observed by him. There was some repetition in his lectures, which has made it necessary for me, in some instances, to make a new arrangement of the passages, to avoid going over the same ground twice myself. All the matter which is his, is put in smaller type.

It may be well to state, for the satisfaction of readers abroad, that the gentleman whose lectures I have reviewed is a highly respectable Presbyterian clergyman.

The greater part of his lectures were reported by Mr. M. H. Fraser, a very respectable and candid gentleman of the Episcopal faith. There can be no doubt of the general accuracy of the report.

C. C. B.

## LECTURE I.

### CHAPTER I.

*Hades and Sheol—meaning of these words—Opinions of Dr. Fulk, Sir Edward Leigh, Dr. Usher, Clark, Cameron, Grotius, Ambrose, Verstegan, Bishop Horsey, Dr. Whitby, Dr. Campbell, Wakefield. Hades the place for good and bad men. Its figurative use. Dr. Allen's opinion. Long life promised the righteous. To be cut off, the punishment of the wicked.*

“ I propose first to prove future punishment, without reference to its duration or eternity.

“ The wicked shall be turned into hell, with all the nations that forget God.” Psalm ii. 17. But, perhaps we shall be told that the original word of hell, in this text, is *sheol* and means the grave.

Roy, a great Greek scholar, contends that the word corresponding to it in the Greek (*hades*) denotes a “place of punishment.” It is compounded of a *not* an *idea to see*, *not seen*. It denotes a place where the wicked cannot see the glory of God.”

As this Greek word, *hades*, and its equivalent in the Hebrew, *sheol*, are the only words that are properly translated *hell*, in the Bible, it will be proper to explain these words fully in this place. It is not true, as the gentleman has tried to prove on the authority of Roy, that either *sheol* or *hades* involves, strictly, the least idea of misery.

Dr. Fulk says of the word *sheol*, “The king's translators of the Bible do render it in the Old Testament usually *hell*; and in sundry places the grave; and it cannot otherwise well be rendered. For all learned

Hebricians know, that *sheol* is more proper for the *grave*, than *hell*, and that the Hebrews have no word proper for *hell*, as we take *hell*.

This Hebrew word properly signifies, a receptacle of the bodies after death. It signifieth a place which is dark and obscure, where nothing can be seen, such as the grave, or pit in which the dead is laid." \*

In this instance we have the highest authority, not only that *sheol* means, properly, the *grave*, but also that there is no word in the Hebrew language to signify a place of torment, in the future world. This was the language in which the Old Testament was written—in which God delivered his law, and in which all the prophets wrote; and yet, on the authority of one of the most learned advocates of endless misery, this language contains no word that properly signifies a place of infernal torments.

The learned Sir Edward Leigh of the seventeenth century, says of *hades*, "We in English call it *hell*, as some say, from the old Saxon or Germane word *helle*, in which tongues originally *hell* signifieth deep; and so it meaneth a low or deep place, and agrees with the Hebrew *sheol*, which is said to be low and deep. †

Dr. Usher, Archbishop of Armagh, nearly two hundred years ago, says, "Its derivation is most probable, from being *helled over*, that is to say *hidden*, or *covered*. For in the old Germane tongue (from whence our

\* Fulk's defence of the English translation of the Bible, against Martin.

† Critica Sacra. in loc.

English was extracted) *hell* signifieth *to hide*: and in this country, with them that retain the ancient language which their forefathers brought with them out of England, *to hell the head*, is as much as *to cover the head*. So that, in the original propietite of the word, our hell doth exactly answer to the Greek *hades*, which denoteth *a place unseen*.\*

Too plainly, it would be a sorry business, this *helling of the head*, according to the meaning which the ignorant attach to this word *hell*!

Dr. Clark has made an honorable confession concerning this word which corresponds well with the above. "The word *hell*, used in the common translation, conveys now an improper meaning of the original word; because *hell* is used to signify only the place of the damned. But the word *hell* comes from the old Anglo-Saxon, *helan*, *to cover*, or *hide*, hence the *tyling* or *slating* of a house is called, in some parts of England, (particularly Cornwall) *heling* to this day; and the covers of books (in Lancashire) by the same name: so the literal meaning of the original word *hades* was formerly well expressed by it."†

Dr. Usher, already quoted, has said in another place, "Hades (or hell) properly signifieth the other world, the place or state of the dead, whether in respect to the soul or body; so that heaven itself may be comprehended in it."‡

\* Dr. Usher's Answ. to Jesuit. Challenge. quo. Cri. Sac. p. 6.

† Clark's Com. on Matt. xi. 23

‡ Cri. Sac. in loc.

The learned Cameron, Professor of Greek at Glasgow near the close of the seventeenth century, confesses that *hades* never, in Scripture signifies *hell* (in the popular acceptation) "but constantly either the grave, or the state and condition of a man diseased." \*

Grotius says "Hades is an unseen place, when applied to the body, it is the sepulchre, in which there is a body without a soul : when applied to the soul, it is the region of the soul without the body." †

Ambrose defines *hades*, "the invisible place prepared for the dead." ‡

Verstegan, who is probably as good authority as we can quote on this word, derives *hell* from "Being *helled over*, that is to say, covered in low obscurity." §

Bishop Horsley says, "the English word *hell*, in its primary and natural meaning, signifies nothing more than "the unseen and covered place ;" and is properly used both in the Old Testament and in the New, to render the Hebrew word in the one, and the Greek word in the other, which denote the invisible mansion of disembodied souls, without any reference to suffering." ¶

\* Myroth. Evangel. in loc.

† "Hades est locus visibus nostris substractus, & de corpore quidem cum accipitur, sepulcrum in quo est corpus sine animo : de animo vero, totam illam regionem in quo est animus sine corpore." Grotius in Lucam xvii. vers. 23.

‡ "Hades significat locum invisibilem defunctis præparatum." Ambrose, quo. Cri. Sac. N. T.

§ Restitution of Decayed Intelligence, chap vii.

¶ Vol. II. Ser. 20.

Dr. Whitby, the celebrated Episcopal Commentator, testifies that, "Hades is the place to which the good, as well as the bad go; it signifies not the place of punishment, but the *grave*, or the place of death." In another place the same great author says, "All men go to sheol (or hades.) There Jacob, and Job, and David, and Hezekiah expected, and even desired to be."

Dr. Campbell, a Scotch Presbyterian, says, "As to the word *hades*, in my judgment, it ought *never* in Scripture to be rendered *hell*, in the sense wherein that word is now universally understood among Christians. In the Old Testament, the corresponding word is *sheol*, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery."

Wakefield says, "It must be remembered that *hades* nowhere means *hell*, (in the common acceptation) in any author whatsoever, sacred or profane."

Sophocles uses *hades* to denote *the end of man*, or the *grave*. \*

Virgil translates this word "*a house without a light*."† And this definition of *hades* is quoted and approved by old Scapula, in his "Lexicon Græcolatinum."

The learned William Du Gard defines *hades*, *orcus*, *sepulcrum*, i. e. the grave, the sepulchre. He says it means a dark, obscure place, "because the sun never shines into it." ‡

\* Ede tou *haden* eisorositou biou.

Sop. Antigone 586.

† Sine luce domus.

‡ Du Gard's Lexicon Græci Teatamenti in loc.

Authority of this kind might be multiplied to any extent. We could quote from Dawson, Ewing, Tooke, Thompson, and a host of others, to support the views already given ; that *hades*, or *hell*, does not signify a place of future torment. But we need not proceed further, for, as Dr. Campbell remarks, it is now hardly pretended that *hell* properly signifies a place of misery by the learned.

To be sure the gentleman has endeavoured to prop up his sham definition on the authority of such men as one Roy, and Parsons Cooke, a Congregationalist minister who lives some where near Boston, Mass. and whose authority, in this matter, is of no more weight than the *bray* of an Ass.

It was, no doubt, an unwelcome necessity, which made all the learned advocates of infernal torments, above quoted, confess that the only word which, in the Bible is, by the laws of language properly translated *hell*, does not mean a place of torments. But the fact could not be suppressed but by the forfeiture of their reputations, and the violation of their consciences.

All this horrible raving about *hell* torments which disgraces so many pulpits in the land, is nothing but the maniac cry of ignorance—it is a madman's folly.

Hades, or its equivalent, occurs sixty-four times in the Old Testament, and in the common version, it is twenty-nine times translated *grave*, three times *pit*, and in twenty-two instances *hell*. It occurs eleven times in the New Testament ; and is once rendered *grave*, in every other place, *hell*.

But when you read of *hell* in the Bible, you have no more right to associate the idea of torments with it, than when you read of the *pit* or the *grave*. And more than all this, I have as much authority for preaching that *hades* or *hell*, generally means a place of future happiness, as these disciples of wrath and brimstone, have to preach that it means a place of future torments. If it should be said that the Bible represents *hell* as a place to which the wicked go ; we reply, so it is represented as a place to which the good go likewise. The venerable Jacob said, "I will go down to *hell* to my son mourning." And again he said, "Ye will bring down my gray hairs with sorrow to *hell*." The righteous Job prayed that God would "hide his soul in *hell*." And David and Hezekiah desired to be "*in hell*."

Now if we should take these passages, and many others like them, and go on to preach that *hell* is a place of future happiness, because it is a place where good men expected, and desired to go, we should make ourselves ridiculous enough undoubtedly ; but then we should become no more ridiculous than they make themselves, who contend that *hell* is a place of misery because the bad go there.

*Hell* is sometimes, in the Bible, used figuratively ; in which case it signifies a political, a moral, or any other debasement. There is a just remark on the figurative use of this word in the Lexicon appended to the American edition of the Greek text of Griesback. "Hades ; the lower world, the place of the dead ; *metaphor, an extremely depressed condition.*" This is its meaning

the eighty-sixth Psalm, where David declares that he had been "delivered from the lowest hell." David himself informs us what that lowest hell was; he says, "I found trouble and sorrow." Matt. ii; 23, is another example. "And thou Capernaum, which art exalted to heaven, shall be brought down to *hell*." In this text, heaven is a metaphor for height, and *hell* for depth. The meaning is, that the city of Capernaum, which had been highly exalted in prosperity and fame, would soon be destroyed, and brought to the dust. Clark remarks that, "This prediction of our Lord was literally fulfilled; for, in the wars between the Romans and Jews, these cities were totally destroyed, so that no traces are now found of Bethsaida, Chorazin, or Capernaum." This is just what David meant by all the wicked nations being turned into hell. They should be destroyed. In Thompson's Translation of the Bible, the text in the 9th of Psalms, is thus rendered, "Let the sinners be turned back to the mansion of the dead—all nations that forget God."

W. Rider, one of the Oxford divines, who wrote copious notes to an English edition of the Bible, published 1743, says in a note on this text, "The Hebrew word *le-sheolah*, doth not signify the state of the wicked, in the christian acceptation of the word; it does not signify the receptacle of *living souls* but the receptacle of *dead bodies*."

In Bishop Mant's edition of the Bible there is the following explanation of this text, on the authority of Mudge and Edwards, "By the word *hell* in this place

is meant the region of the dead; and the Psalmist seems to foretell that the wicked will descend to the grave by some great and signal overthrow.”\*

An old Latin translation of the Bible, published at Amsterdam in 1651, renders the passage thus, “The wicked shall be turned back into the sepulchre—all the nations forgetful of God.”

And in a French translation made for the British Foreign Bible society, this passage is rendered, “The wicked shall *return* into the sepulchre; all the nations that forget God *shall return there*.” †

Babylon, Sodom, and Gomorrah, Jerusalem, and all the cities of the plain, with the nations that reared them, *were* turned into *hell*, in the same sense that Christ said, Capernaum should be brought down to *hell*.” Dr. Allen, a New England Presbyterian, and formerly President of Bowdoin College, confessed that the passage which the gentleman has quoted from the ninth of Psalms has no allusion to a future punishment. He said, “The punishment expressed is cutting off from life, destroying from the earth, by some special judgment, and removing to the invisible state of the dead. The term (*hell*) does not seem to mean, with certainty, any thing more than the state of the dead in their deep abode.” (Allen’s Sermon in reply to Balfour.) The gentleman seemed conscious that such was the true

\* “*Retro agerunt improbi ad sepulcrum usque—omnes gentes oblitas Dei.*”

† Les mechaux retourneront au sepulcre; toutes les nations qui oublient Dieu y retourneront.”

interpretation of the text ; at least he was aware that no fair and plausible criticism could be urged against this view ; and so he attempted to make up, by an appeal to prejudice, what he must loose in the argument.

He says, "If this is so then the text pronounces a blessing upon the wicked, and a curse upon the righteous. The wicked are permitted to lie down in the grave, while the righteous are denied a grave."

His cavil is based upon the idea that a long life is a curse, and a short life a blessing. No doubt it often seems so to wicked men who poison life with their follies. But the word of God decides otherwise. That declares that he who abides by the law, and keepeth the commandments, shall be rewarded with, "Length of days, and long life and peace shall they add to thee." Prov. iii. 2.

And an apostle has taught us to keep the commandments, "That it may be well with thee, and thou mayest live long on the earth, Eph. vi. 3. Many are the passages which represent *long life* as a blessing, while the wicked shall not live out half their days. But it is worthy of notice that none of these passages represent long life as a blessing, because it shields from future misery, nor do they describe a short life as the punishment of the wicked, because it plunges them *into* future misery. So we leave the Rev. gentleman to wage his quarrel against the Bible, where he may worry himself in kicking against the pricks, until he shall be brought to a knowledge of the truth as in Jesus. However, we will remind him, that according to his notions about the

curse of a long life, and the blessedness of a short one, he would no doubt consider it a great mercy if some of his orthodox neighbors who believe as he does on the subject, would consent to murder him forthwith, and help one of the sorrowing saints out of this miserable life.

## CHAPTER II.

*The phrase fire and brimstone—perish—consume—die in iniquity—hypocrites hope shall perish—hypocrites hope not Universalism—meaning of the word creature—the whole creation, shall finally be delivered, saved. The doctrines of wrath, the hope of the wicked. Character of the evidence of endless misery.*

Psalms xi: 6. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest."

"The wicked do not suffer here such punishments as are declared shall be rained upon the wicked."

The only reason which he gives for applying this threatening to the future world, is that the wicked are never punished in the manner described in this life. Indeed! Did this man ever hear of one Sodom, and a certain Gomorrah? He will find some information on this subject in Gen. xii. 24; where he will learn that a nation of wicked men, were punished in this life, in precisely this manner, long before the text in Psalms was written. "The Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven."

Dr. Clark, in explaining the passages the gentleman has quoted from Psalms says, "This is a manifest allusion to the destruction of Sodom and Gomorrah." And he stated that he had in his possession an old *Ms.* in which the text read thus, "*He sal rayne on synful snares, fyie, brimstone, and gost of stormis ;*" which was paraphased in the following manner—"He sal rayne on synful in this world, snares, etc."

The phrase *fire and brimstone*, is a frequent figure in the Scriptures to represent temporal calamities. Isaiah uses it to describe the overthrow of Assyria. "The pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone doth kindle it." Ezekiel describes the destruction of the armies of Gog and Magog; "And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be agaist his brother. And I will plead against him with pestilence, and with blood; and I will rain upon him, and upon the many people that are with him, an overflowing rain, and great hail stones, fire and brimstone." So the gentleman will learn that his favorite element of fire and brimstone, is a very familiar and oft repeated figure to set forth the punishment of the wicked *in this life*. The text he has quoted cannot, without violating every law of interpretation, be referred to the future world. He might as well quote the fable of the old man and the rude boy upon his apple tree, especially the phrase, "If neither words nor grass will do, I must try what virtue there is in stones." This, surely, says as much about the future

world as the text in Psalms. And why will he not allow that the writers of the Bible had sense enough to say just what they meant. If they intended to describe events of another world, they were able to say so, I conclude, in language which would be quite as plain as the Rev. gentleman can use. This manner of explaining Scripture makes fools of all the prophets.

**Psalms 37 ; 20.** " But the wicked shall perish, and the enemies of the Lord shall be as the fat of Lambs, they shall consume into smoke, they shall consume away."

" This evidently refers to the future state. The terms *perish* and *consume* strongly bring to view the condition of the wicked there."

So it appears, by his application of this text, that his ideas of the future condition of the wicked are somewhat smokey. Their *hell* consists in being turned into *smoke* or in being *consumed* away, so that there shall be nothing left of them but *smoke*. Well this is, on the whole, a more comfortable *hell* than Mohammed taught, though certainly not less ridiculous. He said, " The wicked shall drink nothing there but stinking water ; breathe nothing but burning winds ; and eat nothing but the fruit of the tree zakon, which shall be in their bellies like burning pitch."

But who would ever suppose the text quoted above to refer to the spiritual world, unless he had first given up his common sense, for the privilege of making the Bible a book of fables, which says one thing and means another ? or, at least, means a thing without saying it. There is not the least reference to another life in the language of this text.

*He* pretends to rely on the words *perish* and *consume*. But *these* no more convey an idea of *futurity* than *fever* and *consumption*. *Perish* is frequently used in Scripture to denote the punishment of the wicked in this life. "When it goeth well with the righteous the city rejoiceth, and when the wicked *perish* there is shouting." Prov. xi. 10. This word is applied to the prodigal son in Luke xv. 17.

The word *consume* has the same meaning. See Jer. xiv. 12, "I will *consume* them by the sword, and by the famine, and by the pestilence."

But the Psalmist has plainly limited the text to events of this earth. For he adds "Such as be blessed of God shall inherit the *earth* ; and they that be cursed of him shall be cut off. I have been young, and now I am old ; yet have I not seen the righteous forsaken, nor his seed begging bread. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land : when the wicked is cut off (i. e. from the inheritance of the land) then shalt thou see it." verse 22, 25, 34. Surely a reasonable man cannot fail to perceive that the Psalmist is speaking of things of this life. The only reward he promises is that they shall inherit the land, and their seed shall not be found begging bread ; while the wicked should be cut off from that inheritance—should consume away into smoke ; a striking figure to represent the wasting away of their substance. Thompson has given a very literal translation of the passage, "Therefore when the enemies of the Lord were exalted and glorified they were flitting away like smoke, and vanishing."

Clark says that several versions in his possession render it thus, "But the enemies of the Lord, as soon as they are exalted to honor, shall vanish; like smoke they vanish."

The gentleman also quoted the 37 and 38 verses of the same Psalm from which the above text was selected; but the remarks we have made on the general scope and design of the chapter are sufficient to set one right in the interpretation of these verses.

Ezekiel iii. 18. "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand."

"Some of the wicked it appears from this shall die in their sins."

The original is better rendered "shall die *by* his iniquity." It has the same meaning as the passage which declares the wicked shall not live out half their days. If he will take the pains to read the 6th, 7th, 11th, and 17, verses of the chapter, he will learn that the text refers to the temporal punishment of the "house of Israel." What kind of a *death* is spoken of appears plain from the beginning of the next chapter. "Thou also, son of man, take a tile, and lay it before thee, and pourtray upon it the city of Jerusalem; and lay siege against it; set the camp also against it, and build a fort against it, and cast a mountain against it, and set battering-rams against it round about. And it shall be besieged. This shall be a sign to the house of Israel."—To be *besieged* was the death spoken of in this text. And this is the kind of proof which our opposers are compel-

led to rely upon if they pretend to prove the doctrine of infernal torments by the word of God. They must cut out a passage here and there, and take it wholly away from its connexion before they can drag a single text into the service of their horrible creed.

Job xx. 7. "Yet he (the wicked) shall perish forever like his own filth: they that have seen him shall say where is he?" "According to Universalism, not a word of truth in all this."

I confess that I cannot give the gentleman credit for much wisdom in selecting this passage to prove his doctrine. It does not say that the wicked shall *perish* in endless woe; but only that "he shall *perish like his own filth*." To make out his point, he must show that his own filth is a certain subject of endless damnation. It is a *filthy* creed, indeed, which drives a decent man into such vulgar absurdities in defending it. And if he had read the whole chapter, he would never have applied the 7th verse to any events of eternity. The reader is requested to read the chapter from the 7th verse to the end; which will convince him that the only threatening upon the wicked in this place is that "His bones shall be full of the sin of his youth, which shall lie down with him in the dust." Verse 2. But if it will not mortify the gentleman too much, we will inform him that the author of this text was on the whole, a rather bad character. It was Zophar the Naamathite. He was a sour and miserable man, of whom Dr. Clark says, "He was too crooked to write much in measured verse." He was just the right character to preach the gentleman's doctrine, if such a wicked sentiment had been taught in his day.

Job. viii. 13, 14. So are the paths of all that forget God, and the hypocrites hope shall perish : whose hope shall be cut off, and whose trust shall be as a spider's web."

"What sense can there be in this language, if all are to be saved ? suppose a hypocrite to believe in Universal salvation, does his hope perish ?"

Surely Universalists all rejoice, with joy unspeakable, in the truth of the above text. We not only believe that the hypocrites hope will perish, but that every other evil thought will come to nought, and everlasting purity and bliss encompass the redeemed family of man. If the gentleman had read the next verse following his text he would have learned what the hope of the hypocrite was which should perish. "He shall lean upon his house, but it shall not stand ; he shall hold it fast, but it shall not endure." This will convince him that the hope which was to perish was a worldly and selfish hope ; it has not the least allusion to any spiritual affairs. And it may just as well be quoted to prove the doctrine of transmigration after death, as to prove that of infernal torments.

His supposition that a hypocrite should believe in Universalism is hardly a supposable case. There is no inducement for a hypocrite to come among honest people, whose very sincerity exposes them to the shafts of all the hypocrites and bigots in Christendom ; and whose faith is not admired by the corrupt world. Plainly this is no platform for hypocrites. And even were a hypocrite to believe in Universal grace, it would not even in him become, properly, a *hypocrite's hope*. An apostle testifies that the creation "was made subject

to vanity, by reason of him who hath subjected the same in hope, that the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." Rom. viii. 20. So this *hope* of the final deliverance or salvation of the *creation* from the bondage of corruption, is a *hope* worthy of heaven ; and it cannot become, properly a *hypocrite's hope*, though a bad man should happen to believe it. It would be the truth of God still, though held in unrighteousness.

"The word, *ktisis*, rendered *creature* in this passage means *the whole intelligent creation*. In the 22nd verse it is, with the adjective, translated "the whole creation," (*passa he ktisis, all the creation*). On the passage first quoted, Dr. Macknight says, "The creature here, as in verse 18, signifies all mankind." Thompson translates the text *creation*, and adds in a note, "I take it to mean mankind in general." In the received version the same phrase is translated "*every creature*," (*pase te ktisci*) in Mark xvi. 15. It is also rendered "*every creature*" in Col. i. 15. The same word is also rendered *creation* in Mar. x. 16, and xiii. 19.

"Job xi. 20. "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost."

"Such cannot be the case if Universalism be true."

So here we find him quoting again from that crooked and fault-finding rebel of a Zophar. However, though this man's sayings are no authority, we have

no objection to admitting his words in the above text to be true. The strongest metaphor of misery, described in the passage, is that of giving up the ghost. There is no intimation of torments severer than the pangs of death. And then, the idea that the hope of the wicked shall *fail*, is very consoling ; especially, when we read in the word of God that "the expectation (hope) of the wicked is wrath." There is a singular agreement between the hope of the wicked and this man's own creed. True yoke fellows are they in the bloody business of wrath and revenge. And his quarelsome friend Zophar, the Naamathite, would have made an admirable preacher of such an abomination, had it been lawful to teach it in his day. And such is the character of the evidence with which the gentleman justifies himself in his career of blasphemy. He builds the temple of his creed on the broken hopes of man, and prostitutes the glory of heaven to prop up its brimstone walls. But such a *shed* as this shall fall down upon the guilty heads of all the Zophars and Naamathites who have reared it, to be an awful illustration of the texts they quote, that "*the hope of the wicked shall fail.*"

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### CHAPTER III.

*Explanation of Malachi iv. 1. Meaning of salvation—temporal deliverance often. Psalms. cxix. 156. The damnation of the wicked. God's judgments speedily executed upon the sinner. The doctrine of endless misery a damnable heresy—brought in privily—by those who deny the Lord that bought them. Wrath, and vengeance of God, signify the punishment of God; metonymy for punishment.*

“Psalms i, 5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.”

The meaning of this text, one would think, could not be misunderstood. The context plainly limits the passage to the present time. The Psalmist begins by saying, “Blessed is the man that walketh not in the council of the ungodly.” He says their blessing is *a present* good—it was not future. He then adds, “The ungodly are not so;” i. e. they are not “*blessed*.” Then follows the text, which simply says that the wicked shall not stand *in judgment*. That is, they cannot abide the test of wisdom, which discerneth quickly the right from the wrong. The word *judgment* is often used in this sense in the Scriptures. Cruden says that

this word means, "The spirit of wisdom and prudence, enabling to know and discern right from wrong, good from evil," Psalms lxxii. 1. We shall have occasion hereafter to show that the general meaning of the word *judgment* is the chastisement which God inflicts upon the wicked in this life. But in the above text it evidently means the discrimination which wisdom makes between the "ways of the ungodly" and "the congregation of the righteous." At any rate this is all the Psalmist himself says of the matter in the context.

Deut. xxviii. 20. "The Lord shall send upon thee cursing, vexation, and rebuke, in all thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me."

We cannot better show the folly of quoting this text to prove infernal sufferings than by continuing to read a few verses following the text. "The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it. The Lord shall smite thee with a fever, and with an inflammation, and with extreme burning, and with the sword, and with blistering, and with mildew; and they shall pursue thee until thou perish. And thy carcase shall be meat unto the fowls of the air. The Lord shall smite thee with the botch of Egypt, and with the scab, and with the itch, whereof thou canst not be healed. Thine oxen shall be slain before thine eyes, thy sheep shall be given unto thine enemies." Verses 21, 22, 26, 27, 31. So it turns out that the gen-

tleman's *hell* consists in being cut to pieces with the sword, and in being blistered with the fever, in having their carcasses eaten up by the fowls, in having their oxen and sheep slain before their eyes; and to cap the whole are to have the *itch* and *botch* of Egypt. Too plainly this is a very bad *hell*; but one would think that no man in his senses would locate it in the future world. We request the reader to read the whole chapter, and if he has half a head, he cannot fail to perceive that there is not the least shadow of truth in the gentleman's application of the passage.

Malachi iv. 1. "For, behold. the day cometh that shall burn as an oven; and all the proud, yea, and all they that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

"I refer to this passage that I may remove the gloss which Universalists have put upon it. They tell us it refers to the coming of Christ to destroy Jerusalem, and refer to the 5th verse in proof. But in this there is not even the appearance of plausibility. No doubt it refers to the time of the judgment, when the wicked shall be destroyed."

Well, he is a brave man to remove the gloss! i. e. if his bare assertion, unsustained by a single word of proof, will do it. His application of the passage is not only without the least authority from the word of God, but it would go too far for his own doctrine. To be *destroyed root and branch*, if literary construed, would prove *annihilation*. But we cannot mistake the meaning of this text. The destruction of the Jews is often described in the Old Testament by the figure of *burning*. See Isaiah, xxxi. 9, Ezek. xxii. 17—22. And then we have the plain word of Malachi *hirasek*,

that his threatenings were addressed to the Jews. He introduces his subject by saying, "The burden of the word of the Lord to Israel." This settles the fact, that it was the Jews who were to suffer nationally the punishment threatened. And then, just after the events of the text are described, the Lord says, "Behold I will send Elijah, the prophet, before the coming of the great and dreadful day of the Lord." And we also read in the 3rd chapter, "Behold I will send my messenger, and he shall prepare the way before me." Now in the eleventh chapter of Matthew these predictions were quoted and applied to John the Baptist who announced the coming of Christ and the destruction of Jerusalem. For this is he of whom it is written, "*Behold I will send my messenger before thy face, which shall prepare thy way before thee.*" Verse 10. "And if ye will receive it, this is Elias\* (Elijah) which was to come," verse 14. So it is plain, that the day which was coming, that should burn as an oven, was the day of the destruction of Jerusalem. The prophet declares that the Lord would send Elijah to announce the coming of the great and terrible day that should burn as an oven. And Christ declares that the Baptist was that Elijah which was thus to come.†

"Psalms cxix. 155. Salvation is far from the wicked; for they seek not a knowledge of thy statutes."

The gentleman took it for granted that this passage refers to the great salvation of the future world. But

\* Clark says, "This should always be written Elijah. Com. Matt. xi. 14.

†See Dr. Whitby on Heb. x. 25.

he must be told that the general import of the word *salvation* in the Old Testament is *deliverance from earthly and temporal evils*. See Exodus xiv. 13. "Stand still and see the *salvation* of the Lord; see how he shall deliver you from the Egyptians, your enemies." 1 Sam. xiv. 45. "Shall Jonathan die, who hath wrought this great *salvation* in Israel? who by God's assistance hath obtained this signal victory over the Philistines."

Many other passages might be quoted from the Bible in which *salvation* means *deliverance* from evils of this life—from the hand of enemies. And if we read the context we cannot doubt that such is its meaning in the passage quoted. The Psalmist prays thus, "*Deliver* me from the *oppression* of man. I am small and despised—trouble and anguish have taken hold on me. They draw nigh that follow after mischief; they are far from thy law. Consider mine *affliction*, and *deliver* me," verse 134, 141, 143, 150. The Psalmist then adds, "Plead my cause and *deliver* me." "*Salvation (deliverance)* is far from the wicked," &c.

So it is certain that *salvation*, or *deliverance*, from temporal and earthly evils, was the subject of the Psalmist's discourse. This was his consolation—that notwithstanding his enemies pursued him hotly, they would not triumph over him. He would be saved from their snares; and they should be defeated and overthrown; for "*salvation (deliverance)* is far from the wicked." Indeed, this whole Psalm is a clear illustration of the doctrine of sure rewards in this life. The man of God

had an unwavering confidence that his enemies would not triumph over him, because he had "kept God's law." And he was equally certain that those who "sought his life" would be defeated, because they had not "sought his statutes."

2 Peter ii. 1, 2. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

"And many shall follow their pernicious ways by reason of whom he way of truth shall be evil spoken of."

"And is it difficult to find teachers of the present day, who deny the Lord that bought them? With all kindly feelings, we must say that the Universalists are of that class; and by their teachings subject themselves to the damnation of hell."

But surely nothing can be more fatal to his own doctrine than the above text. This creed madly jumps at the conclusion, that the *judgment* or *damnation* of wicked men is reserved for the future world. But this passage affirms that the *judgment* and *damnation* of those false teachers then for a long time had not *lingered* or *slumbered*. God's providences that punish vice, are even now active—they never linger in the work of speedy retribution. And our Saviour said, "I tell you he will avenge them speedily." Again he said, "Now is the judgment of this world." "Verily," said the Psalmist, "he is a God that judgeth in the earth."

He intimated that Universalists are like the false teachers, "who privily bring in damnable heresies, denying the Lord that bought them." But one would think that the Rev. gentleman could not fail to perceive

that this passage describes teachers like himself, with singular accuracy. For that the abominable idea of endless *pain* and *death* is a heresy in the word of God, is certain, from the fact that the word declares a time shall come, when "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain." And that this is a *damnable* heresy, certainly should not be denied by a preacher of *endless damnation*.

Again, these false teachers "deny the Lord that bought them," by representing that salvation depends upon their own works. An Apostle says, "ye are bought with a price." That *price* was displayed in the faithfulness of Christ. The same Apostle says, "though we believe not in Christ, yet he abideth faithful," "By grace are ye saved." "Not by works of righteousness which we have done, but according to his mercy he saved us." One cannot but see that those who teach that eternal salvation depends on the works of the creature, "deny the Lord that bought them."

There is another striking similarity between ancient and modern false teachers. Peter says they brought in their "damnable heresies '*privily*.'" Is not this uniformly the way the same heresies are taught now? Often, since I have resided in this city, have I offered my own desk to the advocates of these damnable doctrines, for a public and open discussion of them. But no man dare avail himself of an opportunity for such a fair and public trial of the doctrine. They choose rather to bring them in "*privily*," in a more stealthy

mauner. They go round "devouring widows' houses" — "leading captive silly women," — proselyting the maids in gentlemen's kitchens. And, from every day's report, it appears that these false teachers proselyte the *maids* in more ways than one.

In this connexion the gentleman quoted several passages, which speak of the "*wrath*" and "*vengeance*" of God, and then remarked, "You have doubtless heard the character of God set forth as all love; how does this agree with these texts?" But does he mean to say that there is anything in the "*wrath*" of God, when rightly explained, that contradicts *his love*? Does he mean to contend that God is made up of those opposing and contradictory passions, which constitute the *weakness* and *imperfection* of humanity? I will not believe him guilty of such an abominable thought. He knows that the words *wrath* and *vengeance*, as applied to God, can have no such meaning as when they are applied to man. He is worse than an atheist if he contend otherwise. For it were less insulting to the mind and heart of man, and to the dignity of creation, to deny all claims which the great God has upon our faith, than to clothe him with all the frailties and bad passions that make a mortal *guilty*.

If it be true that God is "without variableness or shadow of turning," it is impossible that he should be subject to the fluctuating and capricious impulses of the passions of *anger* and *wrath*, strictly defined. Once *angry*, and he were so forever. Or once free from the guilty passion, and he is unchangably fixed in the self-

complacency and beauty of serene love. It is impossible, in the nature of his being, that God should be moved with such emotions as we call *anger* and *wrath*. And the gentleman cannot be ignorant of the fact, that the word *orge*, which is translated *wrath* and *vengeance* in the New Testament, means also nothing more than *disapprobation*, or the *punishment* which is inflicted without the least emotions of *wrath* or *anger* upon the disobedient. If a father chastises his child in *anger*, or in *vengeance*, the chastisement will be *revenge*, and the parent becomes more guilty than the weak, offending child. But when the infliction is made in *love*, with a father's anxious hope to reform the child, it is then properly *punishment*, which implies *correction*. Such is the only kind of chastisement which a righteous being can inflict upon the disobedient. He is a blasphemer who contends that God inflicts any other punishment upon his children. The word *orge*, (*wrath*, *anger*,) occurs thirty-five times in the New Testament, and would agree much better with the sense of Scripture, if it were generally translated *punishment* or *judgment*, and *disapprobation*.

The following passage, from the third chapter of Matthew, "O generation of vipers, who hath warned you to flee from the *wrath* to come,"! would be more properly translated, "who hath warned you to flee from the *punishment* that is coming." So in the third chapter of Mark we read, in the received version, "He looked round upon them with *anger*, being grieved for the hardness of their hearts." But a better reading

would evidently be, "Looking round on them with *disapprobation*, being grieved for the blindness of their minds;" for the Saviour was so far from being *angry* or *mad* at them, that he was *grieved* at their blindness. The strongest emotion which agrees with the sense of the text, can only be expressed by the word *disapprobation*. The word also occurs in the twenty-first chapter of Luke: "For these be the days of *vengeance*," &c., which would be well translated, "For these are the days of *punishment*," &c. Now in the third chapter of John we read, "But the *wrath* of God abideth on him;" which would be correctly translated, "But the *disapprobation* of God will abide on him."<sup>\*</sup>

We have now examined every passage in which the word *orge* occurs in the discourse of Christ, and any candid man will admit that, in every instance, the word might be fairly and properly rendered *punishment*, or *disapprobation*.

It will be well to inform the reader, that there are two other words in the Greek text of the Evangelists, that are rendered *wrath* and *anger* in the common version. The first is *thumos*; it occurs but once in the writings of the four Evangelists, and in that instance is not applied to God. This word signifies a violent and unhappy excitement of the mind. It is, probably, well represented by our English word *anger*, which is but a slight alteration of the Latin *angor*, that signifies  *vexation* and *grief*, implying a *torment* of the mind.

<sup>\*</sup> I notice that in Wakefield's version, the word *orge* is rendered *displeasure* in this text.

Sir Edward Leigh defines it "hot and fiery anger." He says, "It signifieth the petturbation itself, or the heaving of the blood by the apprehension of the injury offered." The same great author quotes more ancient authorities, which define the word "An inflammation of the heart, and the whole man; being a degree of corrupt anger." And he tells us, that according to Horace, it is *animal rage*."

He also gives an amusing description of the equivalent in the Hebrew (*nph*) which he says "signifieth the *nose*; because in a man's anger the breath doth more often and vehemently breathe out of the nose, which is as it were the smoke issuing from the flame kindled about the heart."\* Of course this word can never, with a shadow of propriety, be applied to God, unless it is used as a *metonymy*.

I have remarked that *thumos* is never, in the writings of the Evangelists, applied to God. There is another word, *orgizomai*, which, in the common version, is rendered *was angry*, or *was wrath*; but as this word is only the verb form of *orge*, which has been explained, and as the word is never, in this form, by the Evangelists applied to God, further comments are unnecessary.

"There is something striking in the judgments of God. The judgments exercised in this life are mixed and tempered with mercy, but in the other world mercy can never come."

Really, this profane thought sits with an ill grace

\* Crit. Sac. in loc.

along with the testimony of the Bible, which declares that God's "tender mercy is over all the works of his hands," and that "mercy endureth forever." "He is without variableness or shadow of turning."

But notwithstanding these blessed authorities, we see a christian minister, after the gospel has been preached nearly two thousand years on the earth, stand up with shameless and unblushing impudence, and give the lie to the Bible, and insult his awful Maker to his face; by declaring that soon He *will change* from a being of clemency and mercy, to one of heartless and unrelenting vengeance—unsoftened and unsubdued by a single feeling of pity or love. And these are the people who talk everlastingly of their jealousy for the glory of God. After blasphemously affixing to his immutable character the idea of a change—and of such a *change*! you will hear them whining about their jealous concern for the honor of God.

## CHAPTER IV.

*The judgment seat of Christ. The wicked driven away in their wickedness. Hope of the righteous. Terms, "perish," "consume," "day of wrath," "day of judgment." "Lake of fire," "Book of life."*

"2. Cor. v. 10, For we must all appear before the judgment seat of Christ, that every one may receive the things *done* in *his* body according to what he hath done, whether it be good or bad."

By a reference to the text, in the received version, the reader will perceive by the *italicised* words, that the translators have added *four* words to the original text—*done, his, it* and *be*. This piece of stupidity, on the part of King James' Calvinistic translators, not only destroys the simplicity and beauty of the passage but it materially alters its meaning. The true reading of the text is as follows, "For we must all appear before the judgment seat of Christ ; that every one may receive the things *in body*, according to what he hath done whether good or bad." This passage declares that we must stand before the judgment seat of Christ, and receive *in body* according to our deeds. The punishment is to take place while we are in the body, and not when out of it, in the spiritual existence. The Rev. Gentle-

man knows this to be the true reading of the text, for he quoted it correctly, on a former occasion, leaving out the supplied words; but he contended that *in the body* meant in the *spiritual* or *immortal body*. But his unfortunate evasion of the text may be quickly disposed of. The word *soma*, rendered *body*, in the passage of itself never means an *immortal* or *spiritual* body, in any author whatever, Christian or profane. It means the animal frame—that part of man which is made of flesh and bones—the earthly man. \*

So the text fully declares that the judgment seat of Christ is established in man's *bodily*, or *mortal* existence. This also agrees with our Savior's own words on the subject—"For judgment I am come into the world;" and again he said, "*Now* is the judgment of this world." The *judgment seat* of Christ must be *in his kingdom*; and his kingdom was established eighteen hundred years ago. Nor is it possible that *his* judgment seat can exist in the immortal world; for at the resurrection Christ is to "Deliver up the kingdom to God even the Father; and then shall the Son also himself be subject unto him, (God) that God may be all in all." 1 Cor. xv. 24—28. When the Son resigns his kingdom, *his* judgment seat will be abolished, and God will be all in all. The reign of grace will establish every heart in the righteousness of the Father; who will become so securely and universally all *in all* that there will be no spot left, within the boundaries of the whole creation, for the reign of sin or the despotism of evil. Amen! Hallelujah!

\* See Leigh's *Critical Sacra* in loc.

“Proverbs xiv. 32. The wicked is driven away in his wickedness; but the righteous hath hope in his death.”

“Now if the wicked are driven away by their wickedness it is preposterous to suppose that the wicked receive their punishment here. And how often is it said that the wicked are cut off by their wickedness.?”

Even admitting the passage above quoted to be a correct rendering of the original text, it has not the least to do with the character of man's immortality. An apostle says that Christ came to “deliver those, who through fear of death were all their life time subject to bondage.” Those righteous men who believed in God, whether of the old or new dispensation, were acquainted with a hope in death that the unbelievers knew nothing of. But in the text of the Septuagint the word *death* does not occur in the passage at all. And in Thompson's translation of the Bible, the whole passage is thus rendered—“A wicked man is driven away by his wickedness, but in his *sanctity*, the righteous is secure.” In this passage the wise man only repeated what he had before said in the 10th chapter, viz. “The years of the wicked shall be shortened;” while the upright man standeth firm in the integrity, or sanctity of his heart. This is the evident meaning of the passage.

I confess that I can see no point to his reasoning that, “If the wicked are driven away in (by) their wickedness it is preposterous to suppose that they receive their punishment here.” Has he never read in the word of God that, “There is no peace saith my God to the wicked?” “The wicked are like the troubled sea, whose waters cast up mire and dirt.”

Will not these and many other passages like them, convince him that the wicked *are punished here*, up to the last moment of their wicked life.

But, it may be said that the wicked are driven away in their wickedness—they *die* wicked. Very well, this does not in the least affect the truth of Scripture, that the wicked are *punished in the earth*. For a *whole life* of wickedness, there is a *whole life* of *misery*—a life-destitution of peace, if the word of God be true.

But what will be the future condition of those who die wicked? We can answer this question in the language of the Bible; they “will be *changed* in a moment,—from corruptible to incorruptible beings.” &c. And this *change* is just as essential to the future perfect happiness of saints as sinners. For our opposer believes himself that even the best saints on earth are imperfect. And will he allow me to enquire what will be the future condition of those who *die imperfect*? Will they remain *imperfect* to all eternity? Even the Rev. gentleman who is particularly fond of endless imperfection and damnation, would shrink with horror from such a conclusion. If we determine the future character of christians by their condition at death, we should abandon all idea of the glory and bliss of heaven, and conclude that man is doomed to a state of endless imperfection, not to name the bigotry and intolerance of the present character of Christendom.

But to determine what the future end of men will be, we are to ask, not how they *died*, but *how shall they be raised up from the dead*? An apostle says, “The

dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption," &c.—1 Cor., xv, 52.

" Job iv. 9, xxi. 30.—By the blast of God they perish, and by the breath of his nostrils they are consumed. The wicked are reserved to a day of destruction! they shall be brought forth to a day of wrath."

He quotes this passage to show that the wicked are to suffer infernal torments. His only reliance of course must be on the words *perish*, *consumed*, *destruction* and *wrath*. But whoever has read the Old Testament knows that these words are repeatedly employed to set forth events of this life. We read in Genesis, that the land of Egypt "perished, not through famine." And also in Job, "If I have seen any perish for want of clothing." This word occurs more than fifty times in the Old Testament, in such connections, as the gentleman will confess refer to events of this life.\* The same may be said of the other words. But Job makes the meaning of the text perfectly plain; for after declaring that the "wicked are reserved to a day of destruction," he adds, they "shall be brought to the grave, and shall remain in the tomb."—verse 32. This then was the day of destruction and wrath. Korah and his company were reserved for such a day of wrath. And so were the Sodomites, and the Antediluvians reserved for a similar day of destruction and wrath.

\* See chapter 2, page 12, of this work.

"If the doctrine of Universalism be true, why do we read in Acts xvii. 31, 'Because he has appointed a day in which he will judge the world'?! According to Universalism the appointing of a judgment day would be but to trifle with mankind."

If the gentleman will read the whole verse, he will learn that this judgment was to be executed by "that man (Christ) whom he hath ordained." And we have already shown from Christ's own words, that his judgment day commenced when he was on earth. Again, the judgment spoken of in this passage, was one which did not at all concern those who lived previous to the apostle's time. In the context he speaks of the old idolatries of the world, in which the Godhead was likened "unto gold, or silver, or stone, graven by art and man's devise." "And the times of this ignorance God winked at, but *now* commandeth all men every where to repent; because he hath appointed a day in which he will judge the world." This judgment day was not appointed before the dispensation of the gospel. In former times, God winked at this ignorance of idolatry—he excused it, but he will excuse it no longer; for he has *now* appointed a day (dispensation) to judge these things. The day of judgment is the Gospel day, which commenced when Christ said "*now* is the judgment of this world;" in which light came, and those were condemned who chose darkness rather than light. The term "*day*" signifies a dispensation. The Gospel dispensation is often, in Scripture, called a "*day*." It is called "a day of salvation," Isaiah xlix. 8. It is called "that day" seven times in the 13th and 14th chapters of Zechariah. It is also called "a day of salvation" twice in 2 Cor. vi. 2.

The word that is translated *day*, (*hemeran*) in the 17th of Acts, is defined by Sir Edward Leigh, to mean sometimes, "the time of grace under the Gospel."\* He refers to Romans xiii. 11. "The night is far spent, the *day* is at hand." And this passage is thus paraphrased by Dr. Macknight, "The night of heathenish ignorance is drawing to a conclusion, and the day of Gospel light is about to shine with meridian splendor." See also Acts iii. 24, and Heb. iv. 7.

In the text quoted by the gentleman, this dispensation is called a *day of judgment*, which would condemn those idolatries that God winked at in the old dispensation. So our opposer may learn that Universalists *do* believe in a day of judgment, according to the Scriptures.

Rev. xx. 15, "And whosoever was not found written in the book of life was cast into the lake of fire."

It is astonishing that the advocates of future torments continue to quote these passages which speak of "*fire*," and "*lakes of fire*," since they have long ago given up that silly impossibility—the idea of tormenting purely spiritual and bodiless beings in *material fire*. Were ten thousand worlds like this wrapt in flames—all blazing with the hot fires of brimstone—that could not burn a single thought, nor give one pang to an immaterial existence. Once set the soul free from the material body, and it proudly challenges all sensations that spring not from its own nature—then, in its deathless,

\* Cril. Sac. N. T. p. 118.

and immortal essence it courts the skies, shaking almighty defiance to your *lakes of fire, deaths, brimstones, hells, seven headed beasts*, and the *great dragon* besides.

That the *lake of fire* cannot refer to a place of suffering in the future world is most apparent from the nature of many things which are said to be cast into it. It is said that *death*, and *hades*, and the *beast* were cast into it. These surely are not subjects of endless suffering. *Death* is a negation—an absence of life; *hades* is not an existence, but a state. These are incapable of endless suffering. And then the beast—poor beast! to be made immortal just for the sake of being eternally burnt, with the seven heads, ten horns and all. And then the unhappy beast “was cast *alive* into the lake of fire, burning with brimstone.” The *false prophet* was also cast alive into the lake of fire—prophet and beast went down together, *alive bodily, in flesh and blood* into the lake.

Verily men make *beasts* of themselves by referring such scenes as these to the spiritual world!

Nor have they the least authority for committing such a profanity in the sacred Scriptures. They nowhere represent that the figure of *fire* or *lake of fire* refers to the scenes of another world. This however is a frequent figure to represent great national and temporal destructions. Ezekiel sets forth the temporal destruction of the Jews by their being “thrown into a furnace of fire.” xxii. 17—22.

Malachi foretells similar events by “the day that shall burn as an oven.” iv. 1,

Isaiah describes the fall of Assyria by the same figure. xxxi. 9.

That the *lake of fire* in Revelations also signifies earthly and temporal destructions is evident from many considerations beside those already named.

Those who were cast into the lake were '*alive*'—they were '*tormented day and night*.' And the Revelator declares repeatedly that he was describing events that were "shortly to come to pass"—"The time is at hand." And in the conclusion of the vision he says, "surely I come quickly."

The '*book of life*' in Revelations evidently signifies the book, or record which contained the names of the apostles and their followers.

It undoubtedly has this meaning in 4th of Phillippians "And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." Dr. Clark's note on the book of life in this text shows that we may understand it to mean the roll or parchment which contained the names of the followers of the apostles. \*

1 Peter iii. 12. "For the eyes of the Lord are over the righteous, and his ear is open unto their prayers, but the face of the Lord is against them that do evil."

"You will perceive from this text, that men are divided into two classes, the righteous and the wicked; and the Lord has declared that he will pour out his wrath upon them that are evil."

\* The persecutors of these Christians, those whose names were not enrolled among them, were to be cast into the lake of fire, which we have seen is a familiar figure in Scripture of great temporal calamities.

Universalists believe this passage when interpreted in the strictest manner the language will possibly bear. To say that the eyes of the Lord are over the righteous, means that they are the objects of his constant blessing. While "his face is against the wicked," which signifieth that they are the objects of his chastisement.

But in what way does this effect the question, whether all men shall finally become righteous? It does not belong to the gentleman to prove that the eyes of the Lord *are* over the righteous, or that the face of the Lord *is* against the wicked; for this Universalists believe. But his task is to show that all men will not finally be righteous, or that some men will be *endless-ly* wicked—that is the point for him to establish.

His text in no way reaches this point. The language is in the present tense. And if he had taken the pains to read the two verses which precede the text he could never, unless he is absolutely insane, have thus applied it. "For he that will love *life*, and see *good days*, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace and pursue it"—then follows the text—"For the eyes of the Lord *are* over the righteous, but the face of the Lord *is* against the wicked." The only reason the apostle gives, why we should eschew evil, and the only reward which he promises our righteousness is that we *will love life* and see *good days*."

## No. 3.

### CHAPTER V.

*The face of the Lord against the wicked.—No change after death.—The character of God.—Those who sleep in the dust of the earth awake to shame and everlasting contempt.—Gehenna—fire.—Luke xii. 4, 5.—Blasphemy against the Holy Ghost, &c., &c.*

“If God regardeth the children of men he will surely fulfil his promises to them. The characters that men form here, they will carry to the eternal world; for there is no device nor knowledge in the grave to which all are hastening.”

Well, we surely are as willing to believe this as our self-styled orthodox brethren can be. If all men are to possess *hereafter* the same characters they sustain *here*, we have no more to fear than our neighbors; nor have we as *much*, for they themselves acknowledge that for *integrity, virtue, and intelligence*, Universalists are not behind any denomination in the land. And if we carry these characters to the eternal world, we shall not be very bad off there, assuredly. We ought not to quarrel with our enemies for establishing doctrines which, if true, will give us a more honorable position in eternity than they themselves can justly claim. Give Universalists the same characters *there* which they have *here*, and though we should not be what God has

promised to make all men, yet we have less cause for alarm than our opposers. If a man wishes to keep company with the great bankrupts and swindlers in this city, he would make a great mistake by joining the Universalist Church.

But the gentleman does not believe himself in the statement that "the characters men form here, they will sustain in eternity." That would establish, beyond dispute, the idea of *Universal sin* in the eternal world. An apostle says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." And St. Paul confessed that even in his holiest hour '*evil was present*' with him. Romans vii. 21. How could he have endured this abominable dogma that such was to be his character to all eternity? And how can Br. Lane endure his own dogma? It is understood that he has grown quite *spiteful* and *angry* of late; which character according to himself, he must possess in eternity. A heaven of *spiteful* christians will be a rich state for the saints of God, will it not? What an amiable figure the murderous author of Presbyterianism, John Calvin, will make in heaven, if he has carried the same character there which he possessed on the earth, to the shame of humanity and the delight of devils. And then what a noble phalanx of Gospel warriors, with their hands red with the blood of a million of Catholics will the thousands of Protestant saints make as they proudly tread the golden pavements of the New Jerusalem, waving in their awful hands banners of the blest inscribed '*No change after death*!'—A sweet picture for Gabriel's pencil.

But this profane notion of *no change after death* is not more abhorrent to all hopes of future perfection and bliss, then it is contradictory to the plain teachings of the word of God. It is true as the gentleman has quoted that there is no work or device *in the grave*, but there is a *great work* in the Resurrection *from the grave*. A *work* which shall *change* men in a moment, from corruptible to incorruptible, from mortal to immortal, from earthly and sensual to spiritual and glorious beings.—1 Cor. xv. 42—48. In the same chapter the apostle also declares by the figure of grain that men here “sow not that body which *shall be*,” and he calls a man a “fool” for entertaining the absurd idea that men will be the same hereafter that they are here. See 36th verse.

Our Saviour also taught that the Resurrection would make men “like the angels,” and “children of God.” Matt. xxii. 30.

“We will consider the Scriptures like the *Clouds*, all *opaque* on the one side and *bright* on the other. Such are the breathings and promises of the Lord: and such is the *character* of God.”

We read in the Scriptures of the ‘*brightness*’ of God very often, but of his *darkness*, or opaque side, we read only in the creeds of wicked and foolish men. These men are *blasphemers*, who represent the character of the perfect God, like unto their own, a strange mixture of  *fury* and *favoritism*, where light and shade blend in such discordant proportions as to form only a *chaos*—no perfect image of a single attribute is discernable through the frightful void; but the lineaments of wrath, so mix

and mingle with every smile that plays on Jehovah's brow, that even his brightest mercies appear to the eye of poor deluded man, only like the lightning's lurid glare in a blackened sky. These are they who "change the truth of God into a lie, and worship the creature more than the Creator." The *righteousness* of the *creature* is the great mystery of redemption. The god they worship demands horrible sacrifices of the body and soul; and, like the furious god in the old Pelasgic fable, chains in eternal damnation the bold free spirit which learns the riddle of the world, and brings down fire out of heaven to bless poor mortal man.

Such revolting ideas of God spring from the depravity of their own hearts. This, alas, is the history of the gods of men. Out of the passions of their own hearts have they created gods, and breathed into them the breath of their own hatred. A rude man, in spirit, will have rude conceptions of his Deity. The Indian's Great Spirit loves fishing and hunting—therefore the boldest hunter shall be his favorite. The god of the Greeks is licentious, and Hermes will lie and steal. The god of the Philistines is a *warrior*, and Juno is a shrew. And so the history of the whole world will testify that men's ideas of their Deities are gross, or refined, as they have advanced in civilization, or fallen back into barbarism. The gods of the Hot-tentots and the Creatons were fashioned out of the loathsome indolence of their own hearts.

Thus it is with these deluded advocates of damnation; they have projected out of themselves, a creation

begotten of their own follies and fears, and called the furious phantom a god, and then attempted to please and wheedle the capricious being, they have conjured up, by a round of selfish acts, which have but a single object, and that their own good.

We can inform the gentleman that the *opaque* side, which he discovers in the Deity, is nothing but a reflection from the darkness of his own heart and the follies of his own creed. His *worship* is a creature of his own fears, and sinks him down into the same gloomy region of ignorance, with the devotee of Budha and Fo, who tears off the quivering flesh from his bones, to serve his God. The Pagan idolater, who bows down to an image of stone, and casts his own person into destruction, because Baal or Saturn demands a sacrifice, is as good as the Christian idolater, who bows down before a god whose heart is *harder* than the *stone* the Pagan worships—who whips *reason* clean out of himself, and spits upon his *human nature* as an accursed thing, fit only for the devil and his imps. Away with such disgusting superstition from Christian shores!

“We have the teachings of the Bible, “Where death leaves us judgment shall find us.” And also in Daniel xii. 2, “And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt.”

There is nothing like the first text he here quotes to be found in the Bible. It is one of the numerous class of homemade texts, upon which the enemies of truth rely to prop up a ridiculous and disgusting theology. The truth is, that these men do not read the word of

God with a sincere desire to learn the truth as it is ~~in~~ Christ—they read their “standard authors” more; and hence they so often evince a shameful ignorance of the phraseology and import of the Scriptures.

Because he reads of those who are ‘*in the dust,*’ in Daniel, he thinks of course that they must be dead, and that their rising from the dust means the resurrection from the dead. But if he had studied the Old Testament as he ought, he could not have failed to learn that this is a common figure to express any degraded condition of men or nations in this life. Thus in Psalms, cxlii. 7. “He raiseth the *poor out of the dust,*” &c. Isaiah lii. 2. “Shake thyself from *the dust*; arise, and sit down, Oh Jerusalem.” See also Job xlii. 6. Isaiah xlvi. 1. Nahum, iii. 18. 1 Kings xvi. 2. In these, and in a great many other passages, this phrase signifies those who are morally or politically reduced.

That the whole passage in Daniel refers to events of the destruction of the Jews, is made certain by our Saviour himself, who thus applies it, in a manner that cannot be misunderstood. The prophet declares that at the time when those that “sleep in the dust shall awake &c.” “*There shall be a time of trouble, such as never was since there was a nation, to that same time.*” In Matt. xxiv. 21, Christ quoted this same passage, and applied it to the time of the Destruction of Jerusalem. The quotation from Daniel properly begins at the 15th verse—“When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophet, then let them which be in Judah, flee into the mountains.”—

This would be very sensible advice which our Saviour gave his followers, to flee into the mountains of Judea to escape the events foretold by Daniel ; if that prophet had referred to Mr. Lane's judgment day in the eternal world—Christ adds, "Let him which is on the house top not come down to take any thing out of his house ; Neither let him which is in the field, return back to take his clothes. But pray ye that your flight be not in the winter neither on the sabbath day ; *for then shall be great tribulation, such as was not from the beginning of the world to this time.*" This settles the point that Christ himself understood Daniel to refer to the destruction of Jerusalem ; when those who had been bowed down to the dust, should arise to enjoy new life, while the unbelieving Jews should be covered with shame and everlasting contempt.

Jeremiah has described the punishment of the Jews in the same manner—"Therefore, behold I, even I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers. And I will bring *an everlasting* reproach upon you, and a perpetual shame, which shall not be forgotten." Jeremiah xxiii. 39, 40.

"Again, by way of argument, suppose a general promised a reward to those who should act valiantly, and in the contest would sustain the battle to the last ; would the cowards that forsook the army be entitled to the reward ? Shall the wicked receive the same blessing as the righteous ?"

We have long found our opposers *arguments* enough on this point, but they behave as though we were obliged to find them an *understanding* also. If they can

believe the word of God, which declares that, "The righteous are recompensed *in the earth*, much more the wicked and the sinner," they will be able to answer their own question—"shall the wicked receive the same blessings as the righteous?"

Suppose the Rev. Gentleman's general had promised his soldiers that they should be regularly and faithfully paid for their services *during the campaign*—that they should reap their reward on the field of their labor—this would present a case in point.

Man in heaven will be happy because he will be righteous *there*, not because he *was* righteous *here*. An apostle testifies that "Not by works of righteousness which we have done, but according to his mercy hath he saved us."

"Matt. v. 22. "But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say unto his brother, Raca, shall be in danger of the council; but whosoever shall say to his brother thou fool, shall be in danger of hell fire." Now there must be a hell, or there is no meaning to this text."

Our controversialist makes admirable work in the application of this passage. There are here three degrees of punishment threatened, to so many degrees of crime. The first was to be "*in danger of the judgment*," this he seems to think means a *judgment* of the future world. But let it be noticed that after the *judgment* there was a *council*—does he believe that this *council* was in the future world, and after the *final* judgment?

This passage is easily understood. There was among the Hebrews a lower court, called the *Judgment*, the *Septemviri*; to take cognizance of lighter offences. Then there was a Council or *Sanhedrim*, the highest court, which could inflict severer punishments than the court of *Judgment*. Then there was the hell fire, or as the Greek text reads the Gehenna fire, which was a valley near Jerusalem, where fires were kept burning forever, to consume the filth and the malefactors of the city. Professor Stuart has rightly explained this subject. See Exeget essays, p. 142. It is impossible to understand rightly what is meant by "hell fire" without a reference to the original word rendered 'hell.' It is Gehenna: and Professor Stuart says this word signifies the valley of Hinnom, as named above. Parkhurst, a distinguished orthodox Greek lexicographer, says "A gehenna of fire, does I apprehend, relate to that dreadful doom of being burned alive in the valley of Hinnom." See his Lex. on the word.

Greenfield, the distinguished English Greek lexicographer, editor of the comprehensive Bible, and the Polymicrian Greek Testament, defines *gehenna* thus, "The valley of Hinnom, south of Jerusalem, once celebrated for a horrid worship of Moloch, and afterwards polluted with every species of filth, as well as with the carcasses of animals, and dead bodies of malefactors; to consume which constant fires were kept burning." Green. Pol. Gr. Lex. in loc.

Our opposer cannot himself be ignorant of the fact that the most that can be fairly and literally made of the

word rendered *hell*, in the text, is the valley of fire that was near Jerusalem. It has no more relation to the future world, than the great furnaces of fire in the glass manufactories in the United States. In Thompson's translation of the Bible, the whole verse is thus rendered, "But I say unto you, whosoever is angry with his brother without a cause, shall be liable to the sentence of the judges: and whosoever shall say to his brother, Raca, [a contemptuous word] shall be liable to the sentence of the Sanhedrim; and whoever shall say Moreh, [a reproachful word] shall be liable to be sentenced to the vale of fire."

Dr. Clark's explanation of the text is very clear— "*Shall be in danger of the judgment*," shall be liable to the judgment. That is, to have the matter brought before a senate, composed of *twenty-three* magistrates, whose business it was to judge in cases of murder, and other capital crimes.

*The council*; the famous council, known among the Jews by the name of Sanhedrim.

*Shall be in danger of hell fire*; Our Lord here alludes to the valley of the son of Hinnom. This place was near Jerusalem, and had been formerly used for those abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Moloch." Com. in loc.

1. Peter iv. 18. "And if the righteous scarcely be saved, where shall the sinner, and the ungodly appear?"

If he had read the verse preceding the text he would never have applied it to the future world, for it

reads thus. "The time *is come* that judgment must begin at the house of God" &c. The whole chapter evidently describes the approaching events of the destruction of the Jews, which, as we have already seen, our Saviour had declared should be such a time as never had been known for tribulation and anguish. This epistle was written but a short time before that terrible destruction. In the 7th verse Peter says, "But the end of all things is at hand;" and in the 12th verse, "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened to you." These were the trials which Christ had predicted his followers should suffer, and which should be one of the signs of his coming in judgment upon the Jews—"Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake." Matt. xxiv. 9.

The time *had come*, when Peter wrote, for this persecution, or *judgment*, to begin at the house of God; and if the believers scarcely escaped that destruction, what should be the fate of those who, disbelieving Christ, refused to take advantage of the signs which he had foretold, as a warning to his followers to make their escape to the mountains of Judea? They were utterly overwhelmed and cut off.

Matt. xii. 32. "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The only way in which our opposers can make this

passage of the least possible service to their creed, is by taking it for granted that the phrase "this world, and the world to come," refers to the *mortal* and the *immortal* states. But every man of respectable reading knows that the passage will not necessarily bare this rendering. The word that is translated *world*, (*aion*,) means *age*, or *dispensation*. Drs. Campbell, Clark, Macknight, Lightfoot and Pearce, all believers in endless misery, have thus rendered the passage, "Neither in this *age* [that is the Mosaic,] nor in the *age* to come," [the Christian.] Gilpin and Grotius render it in the same manner. This is also the translation of Thompson's and Wakefield's New Testaments. Wakefield's note on the passage is very clear, "Though the Christian religion is a dispensation of *mercy*, this sin shall no more be forgiven by the laws of the Gospel, than it is by the laws of Moses, under which the punishment was death."—Lev. xxiv. 16.

"A case in point suggests itself to my mind, [ie. an illustration of the justice of God.] It is that of a Chief, whose son was condemned to lose his eyes. Justice had to be done; and the method suggested by the father to satisfy the ends of justice, was to have one of *his* eyes put out, and thus save his child from total blindness. And so it was with the Lord Jesus Christ, *he* died that *we* might live."

Here we have a touch of the horrible doctrine of vicarious atonement, which degrades God into a fiend, who is so desperate in his madness, that he slays his own innocent son to appease his anger against the guilty. Christ, our opposers contend, is verily the God; and, to adopt the gentleman's figure, he put out his own

eyes, to palliate his own wrath, and open a way for man to escape from the clutches of his ire. It is a sweet picture which the doctrines of our opposers paint of the atonement. It shows us the bloody death of a God, who killed himself to appease his own anger, and then rose to himself and sat down at his own right hand, to intercede with himself for sinners, whom he had already redeemed by a disgraceful death among mortals.

It makes man a *criminal* to worship such a blood-thirsty phantom as these *crazy* men call a God. Transfer the same character which they adore in heaven, to the earth, and the man that should possess it would be crucified for his crimes, under the mildest code of laws on the face of the earth.

When the gentleman shall venture to offer an argument for his ideas of atonement, we shall promptly follow him. But we have not much time to spare on his bare assertions.

"There is fear that the impenitent will not be forgiven, for in Hebrews xii. 14, we read, 'Follow peace with all men, and holiness, without which no man can see the Lord.'"

Universalists believe this text when interpreted in the strictest sense possible. The word that is rendered *see* in the text, "*opsetai*," means to see with the eye of the mind, to *experience*, to *enjoy*. The phrase "*see God*" is a Hebraism, which signifies to enjoy his approbation and blessing in this life. The phrase arose from the custom of the eastern kings, who, under pretence of maintaining the respect and majesty due them, seldom permitted their subjects to see their face. None but

their most familiar friends could be admitted to them. Thus to "see the king's face," Esther i. 14, was to be of his household to approach near him, and enjoy his presence.\*

Luke xii. 4, 5. "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn ye whom ye shall fear; fear him, which after he hath killed, hath power to cast into hell."

The parallel text is in Matt. x. 28; "But rather fear him which is able to destroy both *soul* and *body* in hell." The word *hell* in this text is *gehenna*, which has been explained, and that the Saviour here alludes to the terrible doom of being burnt alive in that *vale of fire*, is certain, from the fact that Christ declares the *body* was in danger of being cast into it. And the word *psuche*, rendered *soul* in the passage, does not properly mean the immortal part of man, but the *animal life*—*pneuma* is the original word for *spirit*. Can the gentleman believe that Christ threatened to cast the *soma* and the *psuche*—the *material body* and the *animal life*, into a place of torment in the spiritual world? His friends will send him to the mad-house, if he preaches in this manner. But such is the monstrous ground he must take, if he declares that *gehenna*, in the text, is in the future world.

If is also worthy of notice, that *apokteino*, which is translated *kill* in the text, means to *torture*, frequently without taking life. Parkhurst says this word signifies

\* See Cruden on the word *see*, and Nevin's "Biblical Antiquities," i. 247.

*cruelty and barbarity.* Donnegan defines it *torture, torment, to render miserable.* The learned Leigh, in his "*Critica Sacra*," says, "it signifieth to *punish* after a sort of judicial form of proceeding." In the Latin version, by Leusden, *apokteinonton* is translated by the word *occidentibus* ;\* which not only means *to kill*, but also *to beat almost to death*, without killing—to *tease or plague* ; *to wear one out* with torture and cruelty.

By referring to the text in Matthew, we find that Christ was *charging* his twelve apostles, just before sending them out to preach his Gospel. He said to them, "Behold I send you forth as sheep in the midst of wolves ; be ye therefore wise as serpents, and harmless as doves :"—that is, go not rashly about your mission, but with caution and prudence, for he adds, "Beware of men, for they will deliver you up to the *Councils*, and they will scourge you in their synagogues ; and ye shall be brought before governors and kings for my sake." The Saviour here warns them of two tribunals, before which his disciples would be liable to be brought. First the Councils, which had power to scourge or torture them, and cast them out of the synagogues. By these *Councils*, there can be no doubt that Christ meant the lesser tribunals, by which their religious enemies, the Jews, would have power to scourge and torture them, and to cast them out of the synagogues ; but the Jews, being Roman subjects, had no power to kill them. The Saviour then speaks of a

\* "*No timeatis ab occidentibus corpus.*"

higher tribunal,—“And ye shall be brought before governors and kings;” referring to the courts of the Roman governors, which had power to take their lives—to destroy them, by casting them alive into gehenna, a mode of execution which was then very common. After the Saviour thus warns his apostles to be wise as serpents in avoiding, if possible, being brought before either of these tribunals, he warns them to be particularly cautious of the governors, for they had power to *kill* them, which the council had not. “And I say unto you, my friends, be not afraid of them [the council,] that torture the body, and after that have no more that they can do; but rather fear him [the Roman governor] who is able to destroy both soul and body in gehenna.” If in the faithful discharge of your duties, you should happen to be brought before the *councils*, you need not fear, for they have only power to scourge or whip you, and you will soon be able to resume your missions; but avoid if possible being brought before the governors, for they can cast you alive into gehenna, in which event the world will not be enlightened by your labors. The word *him* in the text, refers to the Roman governor, or the Roman tribunal, and not to God. Who but an insane man, and a blasphemer, will contend that Christ warned his own disciples to go about their mission with a fearful expectation that God would cast them into eternal damnation, even while they were laboring in the vineyard of his Son!

## CHAPTER VI.

### *The Kingdom of Heaven.—Righteousness of Pharisees.— The phrase "that day."*

Matt. v. 20. "For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven." "By the kingdom of heaven is here meant the glory above."

I challenge the gentleman to produce a single passage from the New Testament, in which the phrase "*kingdom of heaven*," evidently means the "glory above." Dr. Hammond, who is among the most celebrated English orthodox commentators says, "The phrase *kingdom of heaven*, and *of God*, signifies in the N. T. the kingdom of Messias (on earth) or that state or condition, which is the most lively image of that which we believe to be in heaven.\* And any unprejudiced, intelligent man, who will consult all the places in the New Testament where the phrase occurs will be entirely satisfied of the truth of this opinion. When John first began to proclaim the approach of the gospel of Christ, he said, "Repent, for the *kingdom of heaven* is at hand," Matt. iv. 17. And when the Savior came he said, "Repent, for the *kingdom of heaven* is at hand." Matt. x. 7. He also said to the Pharisees, "The kingdom of God is come unto you Matt. xii. 28." Again, "The kingdom of heaven suffereth violence, and the

\* Par. & Annot. in loc.

violent take it by force." Matt. xi. 12. "But woe unto you Scribes, Pharisees, hypocrites, for ye shut up the kingdom against men." Matt. xxiii. 13. Surely no man will be guilty of supposing the *kingdom of heaven*, in any of these texts, to mean *the glory above*. This phrase occurs about twenty-five times in the New Testament, and in every instance with the same evident meaning.

The plain meaning of the passage quoted by the gentleman is, that notwithstanding the Scribes and Pharisees pretended to be very righteous, none could be numbered among the subjects of Christ's kingdom, unless their righteousness exceeded that of the Pharisees.

The righteousness of the Scribes and Pharisees was an outward righteousness—consisting in praying often that they might be heard of men ; in wearing very sad faces, and in making clean the out side of the platter. But the righteousness of Christ was inward, and spiritual, and pure. That face-making, creed-defending, out-doors, strait-jacket righteousness of the Pharisee, was, in Christ's time, a sorry preparation for a discipleship in the kingdom of heaven, or membership in the church of Christ. It is equally as poor a preparation in this day. I must warn the gentleman that he, and all like himself, stand condemned by the text he has quoted, unless he brings something besides his Pharisaical and austere righteousness, to commend him as a follower of Christ. That righteousness is of the Pharisee, not of Christ. The Saviour demands clean hands, and a pure heart ; a willing soul—not a soul whipt and scourged.

by fear. The contrite and happy soul alone can sit down in his kingdom. Now this kingdom of heaven has come unto us, and enter in who will through the strait gate of love to God and man. No Pharisee may enter there.

In this connection the gentleman quoted Matt. xviii. 2, 3 ; which will be readily understood after reading the above explanation of the *kingdom of heaven*.

Matt. vii. 21, 22, 23. "Not every one that shall say unto me Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father in heaven. Many will say unto me in *that day* Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? And I will profess unto them, I never knew you; depart from me, ye that work iniquity."

"*That day* here referred to, is the judgment day."

It is really depressing to the hearts of sensible Christians, to witness the sad work which ignorant men and bigots make of the word of God. In the whole chapter, from which the above text is taken, there is not an allusion to the future world, the resurrection, or even to the dead, in any sense. It is the conclusion of Christ's sermon on the mount, in which he illustrates the great practical duties of this life. And yet the gentleman is not ashamed to drag the phrase *that day* from its connection, to locate it in the future world. But the New Testament will enable us to correct his error with some degree of certainty. In the 21st chapter of Luke, our Saviour applies the phrase *that day* to the destruction of Jerusalem, in a manner not to be misunderstood. He gives a minute account of the signs of that event, and

that there may be no mistake of the time, he says, in verse 32, "Verily I say unto you, this generation shall not pass away till all be fulfilled;" and he adds, "Take heed to yourselves, lest at any time your hearts be overcharged with drinking, and so *that day* come upon you unawares." That day was then near at hand, or was to come during the life time of some of the disciples. And that the texts in Matthew and Luke, both refer to the same event, is certain, from the context. In Matthew, Christ says, "Many will say unto me in *that day*, Lord, Lord, have we not prophesied in thy name?" In Luke he says, referring to *that day*, "For many shall come in my name," &c.

John viii. 21. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come."

"This language is clear, and if there were not another word in the book, this would be enough."

In quoting this text, the gentleman relies entirely on the phrase "*whither I go ye cannot come.*" But this is an unfortunate argument for him, for Christ addressed the same language to his own disciples—"Little children, yet a little while and I am with you. Ye shall seek me; and, as I said to the Jews, whither I go ye cannot come; so now say I to you." John xiii. 23.

Kenrick has given a very just explanation of the text: "As the Jews refused to believe in the divine mission of Jesus, and made light of his pretensions, he warns them of the evil consequences of their conduct, telling them that the time would come when they would

be sensible of the value of the Messiah, and seek him with the utmost diligence—that is, when the Roman armies began to ravage their country—but that they would not then be able to find him; when they were left to perish by those calamities which they would bring upon themselves by rejecting him.” \*

John iii. 3. “ Jesus answered and said unto him, verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God.”

The phrase “born again,” is of Jewish origin, and was used by them long before Christ made his appearance. Christ never employed this phrase except when speaking to a Jew. And we are informed, by learned Rabinical writers, that the Jews employed the phrase “born again” to denote any important change in a man’s religious office or condition; such as a renunciation of idolatry, and especially the conversion to Judaism. Dr. Lightfoot says that this phrase was always used by the Jews to describe a new proselyte—that the Gentile who embraced the Jewish religion, was called “born again,” or a “new born child.” And he also tells us that the Romans, of a contemporaneous period, used to say of a man who was freed from servitude, and introduced into citizenship, that he was “born again.” Dr. Hammond acknowledges that this phrase was used by the Christians, only “to denote a proselyte to Christ.” John is the only writer in the New Testament who employs this phrase, (except St. Peter, who uses it once,) and he has clearly

\* Expos. Hist. Writ. of N. T. in loc. See also Dr. Campbell on this text. Prelim. Dis. and Notes.

explained it himself, "whosoever believeth that Jesus is the Christ, is born again." There is nothing said about a change from nature to grace, but only a simple belief that Jesus was the Christ, in opposition to the Jews who declared him an imposter. This was the new birth, as John explains it. The "new birth" was the weakest phrase applied to the followers of Christ. It did not even imply certainly a full submission to the authority of Christ, but an admission that he was the Messiah. The ancient Greeks used this phrase "born again," to signify a proselyte to any new theory or science. The strangers who were received into their Eleusinian institution, were called "*the initiated*;" and the mode of initiation they called "*the new birth*."

Christ evidently meant that Nicodemus, who was a Jew, could no more become a Christian, without taking upon himself the Christian name, than a heathen could become a Jew, without assuming the name and ceremonies of Judaism; which was a matter that Nicodemus understood very well. And this language of Christ was a very handsome rebuke upon the cowardice of the honorable gentleman too; for he sought to receive the instruction and blessings of the kingdom of heaven privately, and in the night, without publicly professing himself a proselyte to the faith. The Saviour informs him that a Jew could no more become a Christian, in that manner, than a heathen could become a Jew, without a change in his religious habits and ceremonies. Nicodemus was desirous of being a *Christian* and a *Jew* at the same time; this was the error which the Saviour rebuked.

The idea of an instantaneous and miraculous "new birth" was unknown to the disciples, and all the apostles of Christ. Read the history of the conversion of Peter and Andrew, James, John and Matthew ; Matt. iv. 18—23. Also Luke xii. 1—10 ; and Acts viii. 26—38 ; where we have an account of the simple and uncere- monious manner in which the first Christians became followers of Christ. In truth, the present vulgar dog- ma of a miraculous and sudden "new birth" was un- known to all the Fathers, for many hundred years after Christ. This silly notion originated among the Druids, a rude tribe of heathen fanatics, who inhabited a portion of ancient Britain and Gaul. They retired to the *caves* and *woods*, where they indulged a savage ferocity in worship—plunged at once in religion and crime. They made great pretensions to a wonderful "*new birth* ;" and it is a remarkable fact, that the modern plan of re- vivals is an exact copy from the superstition of the old Druidical worship. These ceremonies all began in gloom and terror, and ended in joy and light. First there came awful descriptions of the depravity and weakness of poor dependant man ; then the dark cur- tain was lifted, and the candidate impressed with the joy of immortal blessing. The object seemed to be first, to harrow the soul with every mental torture, and then release it by softer delineations and milder treat- ment. And after this followed the "new birth," the "wonderful of wonders."

Many of these barbarians were converted to Christi- anity in the fifth century ;\* but, from this period, on

\* Mosh. Inst. Eccl. Hist., Vol. i. p. 327, note. Harp. & Bro. ed.

through many ages, we find no traces of the modern "new birth" notions, in the church. Indeed, I have not been able to find any considerable marks of this superstition among Christians, until the days of those fathers of revivals—Whitfield, Tennant, and Davenport. For ought that appears to the contrary, these men brought this wild dogma of fanaticism to a prominence in a minor branch of the church. And, to this day, the Catholics and Episcopalians—who adhere more closely than any other denominations to the older forms and ceremonies of the church—have not embraced the new birth superstition.

## No. 4.

1 Cor. vi. 9. "Know ye not that the unrighteous shall not inherit the kingdom of God?"

"St. Paul was not surely a Universalist preacher, for who ever heard a Universalist minister say that any who were guilty of these crimes, would not enter heaven?"

Our explanation of Matt. v. 20, in this chapter, will enable the reader to understand this passage. The word that is here rendered *inherit*, (oidate,\*) is generally in the English New Testament transtament, translated *to see*. It means, says Greenfield, "to understand, to comprehend."† It is impossible for the unrighteous man to understand or appreciate the kingdom of Christ. So long as he remains unrighteous, he is effectually excluded from a participation of those joys.

We have to inform the gentleman, that it is quite certain that Paul was a Universalist preacher, for he declares, himself, that he suffered reproach for preaching the salvation of all men. "Therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men." Had the Rev. gentleman been a preacher in Paul's day, he would not prob-

\* From eido, to see, to enjoy. According to the learned Leigh, "to know certainly." Crit. Sac. N. T.; p. 79.

† Polymicrian, Gr. Lex. in loc;

ably have suffered much for trusting in a God who is the Saviour of all men. He would have been hailed by the Pharisees as a regular pepper-corn preacher of the first water.

Matt. vii. 13, 14. "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat: because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it."

If the Rev. gentleman really contends that the *broad road* is a way to endless misery, and the *narrow* and difficult *gate* the only path to future bliss, we pronounce him unqualifiedly a blasphemer. That the benevolent Deity has only opened up a narrow and difficult passage to heaven, while he has laid a broad McAdamized road to facilitate the passage of mankind to eternal damnation, is too horribly blasphemous to be believed by any but a madman.

What the strait gate is, Christ informs us in the verse preceding the text: "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets." This was the gate through which men were to enter into the kingdom of Christ; "doing to others as they would that others should do unto them," which was a strait and very difficult gate to the Jews, who had been taught "*an eye for an eye, and a tooth for a tooth.*" While the old way of retaliation was indeed a *broad way*, and emphatically led to *destruction, apostasy,\* a miserable*

\* From *apollum*, which, according to Sir Edward Leigh, signifies "to die by some miserable means, as with hunger,"

*ble death*, as the original reads; and this was literally the fate of the unbelieving Jews, who refused to enter into the kingdom of the Messiah, and went on blindly in the broad road to their own destruction.

Bishop Pearce has informed us that, "By *a gate*, the Jews understood that which leads or lets men into the sense and knowledge of any doctrine. Hence Maimonides' treatise concerning the law of Moses, is called by a word signifying *the gate of Moses*."\* An expression not unlike this occurs in Acts xiv. 27, where we read that *God had opened a door (gate) of faith to the Gentiles*. This was the *strait gate* which was first opened to the Jews, but they refused to enter, preferring the broad way that lead to the destruction of their whole nation.

## CHAPTER VII.

*The Revelation of the Lord Jesus from Heaven.—The coming of Christ.—Parable of the fan.—Parable of the net.—End of the world.—Meaning of aion.*

"Seeing it is a righteous thing with God to recompense tribulation to those who trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord and the glory of his power."—2 Thess. i. 6—10.

"This portion of Scripture one would judge would be sufficient to convince any man, that the system of Universalism is untrue."

\* Dr. Pearce's com. in loc.

This is mere assertion. The gentleman did not, and he dare not attempt to show, by an appeal to the context, that the passage has any possible allusion to another world. On the other hand, the whole chapter evidently alludes to events connected with the destruction of Jerusalem. Our Saviour warned his disciples, that the destruction of the temple should follow immediately after the Christians had suffered violent "persecutions" and "tribulations;" and in the fourth verse, preceding the text, the apostle quotes these words, which Christ had declared should be among the signs of Jerusalem's downfall: "In all your tribulation and persecutions that ye endure."

When the apostle wrote his epistle to the Christians of Thessalonica, they were suffering the bitterest persecutions from the hands of the Jews.\* This persecution continued with unabating violence, until the temple was utterly destroyed by the Romans; and after that event, the Christians enjoyed the "rest" from persecutions, throughout the Roman empire, to which the apostle alluded in the text, "And to you who are troubled, *rest* with us." He comforts them with this hope, that they should soon enjoy "rest" from their troubles, in common with the other churches, when the power of their enemies should be thrown down.

Happily that this is the apostle's meaning, is established beyond the possibility of a doubt, by the text itself. For the *rest* was to be enjoyed by the Christians, and the *vengeance* was to fall upon their enemies, not after

\* See Acts 17th chapter.

they were dead, or in eternity, but "when the Lord Jesus shall be revealed from heaven with his mighty angels." And that this revelation of the Lord Jesus was to take place at the destruction of Jerusalem, is proved by Christ's own words: "And then shall they see the Son of man coming in the clouds of heaven, with power and great glory; and he shall send his angels, &c. Verily I say unto you, *this generation shall not pass*, till all these things shall be fulfilled."—Matt. xxiv. 30—34. The same is repeated in Mark xxiii. 26—30. Luke is, if possible, still more definite: "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up and lift up your heads, for your redemption [from the persecutions of those that trouble you] draweth nigh. Verily I say unto you, this generation shall not pass away till all be fulfilled."—

.. Luke xxi. 27—32. Also Matt. x. 23: "And when they persecute you in this city, flee into another; for verily I say unto you, ye shall not have gone over cities of Israel till the Son of man be come." "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the angels. And he said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power."—Mark viii. 37.—ix. 1. "For the Son of man shall come in the glory of his Father, with his angels; and

then shall he reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom."—Matt. xvi. 27, 28.

After reading these passages, no man, in his senses, will deny that the Lord Jesus was to be revealed from heaven, with his mighty angels, taking vengeance on them that know not God, during the life time of some of his apostles, and before that generation passed away. And it was at this time that the Christians were to enjoy rest from their persecutions, and their enemies were to be "punished with everlasting destruction, from the presence of the Lord and the glory of his power.

By the "presence of the Lord," the apostle undoubtedly meant the Temple of the Jews, which they considered the place of God's presence. Thus we read of Jonah, who "rose up to flee into Tarshish, from the presence of the Lord." And the men with whom he rode in the ship, it is said, "knew that he fled from the presence of the Lord, because he had told them." Then Jonah explained what he meant by being cast out of the presence of the Lord. "I am cast out of thy sight, yet will I look again toward thy holy temple. When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, unto thine holy temple."—Jonah i. 3, 10.—ii. 4, 7.

It was a pleasant idea in the mind of a Jew, that God's presence was in their temple; and in whatever land he was, he always prayed with his face toward the temple at Jerusalem, as the residence of his God.

But when that temple was destroyed by the righteous judgment of God, they were said to have been "cast out," or "punished from his presence." Thus the destruction of the Jewish temple by the Babylonians, is described by their being "cast out of God's presence." "For through the anger of the Lord, it came to pass in Jerusalem and Judah, until he had cast them out of his presence."—2 Kings xxiv. 20. See also 2 Kings xiii. 23, and Jer. lii. 3. In these passages, the temporal destruction of the Jews by the Babylonians, is represented by their being "cast out of God's presence."

And there stands a prediction in Jeremiah, that they would again be punished in a similar manner. "Therefore I, even I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence; and I will bring an *everlasting* reproach upon you, and a perpetual shame that shall not be forgotten."—Jer. xxiii. 39, 40.

The apostle employs similar language, in describing the vengeance which was to fall upon them. He calls their punishment an "everlasting destruction;" and so does the prophet call their temporal overthrow an "everlasting reproach."

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but will burn up the chaff with unquenchable fire."—Matt. iii. 12.

"The *floor* is the *world*; the *wheat* are the *righteous*; the *garner*, *Heaven*; the *chaff* the *wicked*; and the *fire*, *Hell*."

This interpretation is indeed laughable to one who is capable of comprehending the force of the original text.

The word that is rendered *purge*, signifies to *cleanse*, to *purify* ; and, according to our sage theologian, God is going to purify and cleanse his floor, the earth, not for the benefit of the righteous, for they are to be removed from the earth into the garner, ie. heaven. So the purifying of his floor will be of no possible service to the righteous ; nor will it benefit poor sinners, for they are to be packed off, most unceremoniously, to hell, to be burnt up there. It will be a charming sight for the angels to look upon, that of the Deity purifying his earth for no purpose, after he has depopulated it, by sending one half of his own children to heaven, and the other to hell ; and that too, when he is about to burn it all up with "fervent heat."

And the word that is rendered *garner*, which is the gentleman's heaven, means a *barn*. Ineffably sublime ! And then, according to his application of the passage, the wicked are to be "*burnt up*" in hell ; that is, *consumed*, which is the reading of the original. So here he throws himself from his own darling hobby, endless misery, and jumps upon that of annihilation. It has been said, that give a rogue rope enough, and he will hang himself ; but in this instance, he has not waited for me to give him the rope, he has taken it himself, and tied a hang-man's knot to his own neck, in his suicidal malice against the truth.

But no man, who is not blind with ignorance or bigotry, can doubt with regard to the true meaning of the text. It cannot be better explained than by quoting Dr. Clark's comments on the passage : " ' *Whose fan*

*is in his hand.*' The Romans are here termed God's *fan*, as in verse 10th they are called his *axe*, and in chapter xxii. 7, they are called his *troops* or armies. '*His floor.*' Does not this mean the land of Judea, which has long been, as it were, the threshing floor of the Lord? God says he will now, by his winnowing fan, (viz. the Romans,) thoroughly cleanse his floor." The Dr. continues his explanation in the same manner. The *wheat*, those who believe in Christ, and were taken into the garner, or place of safety; which was in Palla, in Celosyria, whither the Christians were actually sent, previously to the destruction of Jerusalem, that they might escape the fury of the Romans. The *chaff*, the rebellious Jews, who were destroyed without mercy.\*

"Again, the kingdom or heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and set down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Matt. xiii. 47—50.

"Does this portion of Scripture represent *all* as enjoying the same state of salvation in the future world? Now this is so plain, that it cannot be possible any should misunderstand it. The time referred to, is the end of the world. But Universalists have found out a way to avoid this; and to support a bad cause, have told us that *aion* means age. 'The angels shall come,' &c., has been considered to mean the Romans. But *they* were not properly angels, but wicked men. The Jews were conquered by these wicked men. How absurd then to consider the ungodly Romans as angels. By the 'end of the world' is meant, not the end of the Jewish, but the Gospel

\* Dr. Clark's Com. on the passage,

dispensation. *Aion* is never used to designate the end of the Jewish economy. It means, when the phrase 'end of the world' occurs, end of this state of probation. It is not possible for Jesus Christ to explain this plainer than he has done, to support future punishment."

In these remarks, the gentleman has committed a whole chapter of errors, which must be set right before we can explain the passage, to his understanding at least.

1st. He is struck with horror at the idea that the "angels," in the text, means the Romans, for they were ungodly men. But has he yet to learn that the word "angel" signifies not a *nature*, but an *office*? It means a *messenger*, a *minister*, or *agent*, without regard to the qualities of good or bad. And has he yet to learn that the word *angels*, in the Scriptures, frequently means ungodly men, or that it means those whom God employs as his *agents* or *messengers*, to execute his judgments? See Rev. xv. 8; xvi. 1. Also Romans xiii. 4: "For he is a minister of God, a revenger to execute wrath upon him that doeth evil." *Minister* and *angel* are synonymous. The Romans were the *ministers*, *angels*, or *agents* of God, to execute wrath upon the Jews. There is no more impropriety in calling bad men *angels*, than there is in calling good men *angels*.\*

2d. He declares that "*aion* is never used to designate the end of the Jewish economy."

\* For remarks on the word *angel*, see the learned Blondel's *Apology*, a work which was written at the request of the Westminster Assembly. And I might refer the gentleman to his own "Confession of Faith," p. 349, Phil. ed., 1841.

And in this he is wrong, for it is frequently used in the New Testament to designate the end of the Jewish economy. See Heb. ix. 26: "But now once in the end of the world hath he [Christ] appeared, to put away sin by the sacrifice of himself." That the phrase "*end of the world*," in this passage, means the end of the Jewish economy, even our opposer will confess. And yet this is the same word in the Greek text, which he says never means the end of the Jewish state. The same word is used in the same sense in 1 Cor. x. 11: "Upon whom the ends of the world are come, *ton aionon*." This word is also used to denote the end of the Jewish state, in Matt. xxiv. 3; where the disciples asked the Saviour, "What shall be the signs of thy coming, and the end of the world, *tou aionos*." After giving them the signs they sought, he adds, "Verily I say unto you, this generation shall not pass till all these things be fulfilled." The phrase that is rendered *end of the world* in the text, in Thompson's translation of the Bible is rendered "*the conclusion of the age*." This is also Wakefield's translation; and the text is rendered in the same manner by Pearce and Hammond. The very learned Dr. Gerard quotes and approves Locke's definition of *aion*. He says it means "the interval between the jubilees; hence *aiones*, and sometimes *aion*, the whole duration of the Mosaic dispensation."\* Dr. Macknight also defines the word sometimes, "The Mosaic dispensation."†

\* Inst. Bib. Crit. p. 356.

† Macknight on Romans xvi. 25, note 3; and 1 Cor. x. 11, note 3.

If the Rev. gentleman requires more evidence to convince him that he committed an egregious error, in saying that *aion* never designates the end of the Jewish age, I shall abandon the task of instructing him, or his curtailed advisers in this matter, until they obtain new heads at least.

Dr. Clark's explanation of the whole text is very just. He refers the whole "to the Jewish state, and that when Christ should come to judge and destroy them by the Roman power, the genuine followers of Christ only should escape, and the rest be overwhelmed with the general destruction."

There are but two objections which I can imagine the gentleman will attempt to raise against this explanation. 1st. He reads of "outer darkness;" but who would ever imagine "outer darkness" to mean the *inner prison* of a hell, which, according to the gentleman's creed, is eternally blazing bright with the hot fires of brimstone? And this is outer darkness! Go to the foot of all bad spellers, sir.

2d. He reads of "wailing and gnashing of teeth," which he will of course contend means something in the future world. O, yes; bodiless spirits will gnash their *teeth*, undoubtedly. His idea of spirits will go very well with his notions of heaven, which he has, as you well remember, defined by a word that means a *barn*.

## CHAPTER VIII.

*Universalism the offspring of depravity.—Names of many distinguished Universalists.—Parable of the Rich Man and Lazarus.—Explanation of the “five brethren.”*

“This system [Universalism] is the offspring of depravity; it perfectly corresponds with the depraved nature of man.”

Was it his depravity that made the immortal Dr. Sherlock, Bishop of London, a believer of this doctrine? \* Was it depravity that made the great and excellent Whiston, the successor of Sir Isaac Newton in the Professorship at Cambridge, an advocate of this doctrine? † Was it depravity that made Archbishop Tillotson a Universalist? Was it depravity that made our own Washington patronize this doctrine, and bestow his first favors upon its advocates? ‡ Was it depravity that made a Rush, a Franklin, § a Priestley, a Johnson, a Burnet, a Cheyne, a Steed, a Howard the philanthropist, believers in this doctrine? Was it depravity that

\* Dr. Sherlock's Use of Proph. p. 229.

† Dr. Whiston's “Hell torments considered.”

‡ Against the clamor and jealousy of all the orthodox in the country, Gen. Washington appointed John Murray chaplain to his army, (which Murray declined,) and showed him many other attentions, which proved plainly his reverence for the doctrine which that despised man of God proclaimed.

§ Dr. Franklin's letter to Whitfield.

made those ancient and venerable fathers of the church, St. Clemons, St. Jerome, St. Ignatius, St. Chrysostom, and Origen, Universalists? Let the history of many of the greatest and best men that have ever lived, put to silence the lying lips of this vaunting calumniator of the dead.\*

Luke xvi. 19—27. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus his evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

"The manner in which Universalists explain this passage, is astonishing. They say the Rich man means the Jews; and Lazarus the Gentiles, &c. I might with as much propriety take up my Bible and read, 'Balaam saddled his ass;' and add, in explanation, that *Balaam* means Jesus Christ, *saddled* means the Gospel, and the *ass* the church. This certainly could not be more ridiculous."

Seriously, now, we have no objection to his compar-

\* I am prepared to show that the most pious and learned of the early Fathers, up to the middle of the third century at least, were Universalists, whenever any respectable gentleman of the opposition will dare deny it.

ing "the church," as he understands it, to Balaam's ass, if so he will not be guilty of the abominable profanity of reckoning the Saviour and his blessed Gospel in the same company. And we are strongly impressed with the idea that there are gentlemen "*in black*," who would make much better work in "saddling Balaam's ass," than they do in explaining the word of God. But we will see what the gentleman says about the Rich man and Lazarus.

"This is not a parable. It is a plain, unvarnished truth."

Now, then, have we new cause for laughter, not indeed at this solemn parable, but at the folly and ignorance of men. All this passage he declares is a literal fact. We will suppose the following conversation to take place between a man of common sense, and the Rev. gentleman.

*Common Sense*.—You take this account of the Rich man and Lazarus to be literal facts?

*Mr. Lane*.—Yes.

*C. S.*—The Rich man died and was buried; this you take literally?

*Mr. L.*—Yes.

*C. S.*—Well, after he was dead and buried, he "lifted up his eyes;" this is literal?

*Mr. L.*—Well, really.

*C. S.*—After he was *dead* and *buried*, he saw father Abraham, and *spoke* to him; is this literal?

*Mr. L.*—Really, I don't know.

*C. S.*—Lazarus also died, and was carried into Abraham's *bosom*; is this literal?

*Mr. L.*—Hem.

*C. S.*—How many beggars do you suppose could rest, literally, in Abraham's *bosom*?

*Mr. L.*—Hem.

*C. S.*—Again, to suppose that Lazarus was literally in heaven, and the Rich man in hell, would bring heaven and hell so near together, that the inhabitants of each place cannot only see each other, but may also hold a familiar and friendly conversation together. It makes the saints in heaven, and the devils in hell, near neighbors, and on very good terms too. They are within a pleasant speaking distance, for father Abraham and the Rich man talked well together. Do you believe this, literally?

*Mr. L.*—Hem.

*C. S.*—When father Abraham saw the Rich man in hell, he called him son; he was very affectionate to him, and added, as a reason why he did not go to his assistance, "between us and you there is a great gulf fixed, so that they which would pass from here to you cannot." Then there were some in heaven who would be glad to be in hell, and they would go there, but for the great gulf which God has fixed to prevent his saints from running away from him, to enlist in the service of the damned! Do you take this literally? You deserve a gold medal.

*Mr. L.*—Hem,—no, sir.

*C. S.*—What an eclipse your judgment must have been in, ever to suppose that men, who are literally dead—disembodied spirits—have *eyes*, and *tongues*,

and *fingers* ; that an immaterial spirit is scorched with material fire, and calls after cold water to quench the flames from a fleshless tongue. That the saints in heaven would be glad to go and cuddle with the damned in hell ; that they talk familiarly together, to form plans of escape, while a beggar literally hides himself in Abraham's bosom : that all this is "literal truth !" Do you see your error, sir ?

*Mr. L.*—Why—yes—of course *these things* cannot be taken literally, exactly.

*C. S.*—Very well, then, of course, it must be a *parable* ; and if you have come to your senses on this subject, we will endeavor to ascertain what truths are illustrated by it.

This parable was not original with our Lord, as Drs. Hammond and Whitby, two distinguished orthodox commentators, both testify. Christ borrowed it from some ancient Jewish writings, called the "*Gemara Babylonicum*." Dr. Whitbysays, "that this is only a parable, and not a real history of what was actually done, is evident, because we find this very parable in the *Gemara Babylonicum*, whence it is cited by Sheringham, in the preface to his *Joma*."\* Dr. Hammond says, "that this is not a story, but a parable, may appear by *Gemara Babylonicum*, ad Cod. Berachoth."† Archbishop Tillotson testifies that in some ancient manuscripts, the passage begins thus : "And he spake a *parable* unto them, saying, there was a certain rich man," &c.

\* Par. and Com. on the passage.

† Par. and Annot. in loc.

That the Rich man in this parable represented the Jewish nation is evident, both from the whole connection in which it is found, and from the parable itself. Father Abraham calls the Rich man his "son," which certainly could have meant none other than the Jews. While Jesus was reproving the Jews, they proudly answered him, "Abraham is our father." John viii. 39. And John the Baptist says to them, "Think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones [representing the spiritually dead Gentiles] to raise up children unto Abraham." Matt. iii. 9. The apostle calls the Jews "children of the stock of Abraham," in Acts xiii. 26. Abraham is also called the father of the Jews, in Romans iv. 1; and in 2 Cor. xi. 22.

This nation was the "son," which father Abraham addressed as the Rich man, in the parable. This nation, which had been rich in temporal and spiritual things, was soon, alas, to become very poor in these blessings; to be politically and morally dead, as Christ had threatened them that they should "*die in their sins.*" While the Gentiles, which had been spiritually poor and morally dead, were to enjoy a moral life, and take those spiritual privileges which the Jews lost in rejecting Christ. There can be no doubt that the poor and despised man in the parable, was the nation of the Gentiles. Christ represented the Gentiles as "the people which sat in darkness, in the region of the shadow of death." Matt. iv. 16. So also Luke i. 79.

An apostle represented the Gentiles, before they were-

enlightened by the Gospel, as "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Ephe. ii. 12. This poor and benighted nation "was carried by the angels [messengers] into Abraham's bosom," which signifies their conversion to the *Gospel*, the faith of Abraham, by the ministry of the apostles, the angels, or the messengers of Christ. The beggarly Gentiles eagerly embraced the Gospel of Christ, while the Jews, the sons of Abraham, and whom he calls such in the parable, rejected it, until they "died in their sins." This was what Christ meant when he said to the Jews, "The publicans and harlots go into the kingdom of God before you." They are more easily made subjects of the Gospel kingdom than you, the boasting children of Abraham. Matt. xxi. 31.

And when, afterwards, Paul and Barnabas had filled the synagogue at Antioch in Pisidia with Gentile converts, the Jews "were filled with envy;" and the apostles answered them, "It was necessary that the word of God should first have been spoken to you, but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. \* \* \* And when the Gentiles heard this, they were glad, and glorified the word of the Lord." Acts xiii. 46—48.

The Rev. gentleman is fully aware that such is a reasonable explanation of this parable, and hence he has labored at length with five objections to such a view.

"1st. The Gentiles were never in a condition to desire the crumbs from the table of the Jews, either pecuniarily or religiously."

This remark arises from an ignorance of the condition of the Gentiles, who were poor in that in which the Jews had been rich. The table of the Jews had been spread with all God's richest spiritual blessings, while the Gentiles were "sitting in the region of the shadow of death, without hope, and without God in the world," as we have already quoted. The apostle represents them "without strength," "carried away unto dumb idols," &c.

"2d. There has never been such a condition of Jews and Gentiles, as is set forth in the account of the Rich man and Lazarus."

Astonishing! Does the gentleman mean to say that the Jews, during the time of their moral and political life, were not rich with divine blessings, while at the same time the Gentiles were "without hope, and without God in the world?" Does he mean to say that the Jews were not suddenly cut off from all their privileges as a favored people of God, and politically destroyed, while the Gentiles shared the spiritual life—the blessed hopes of the Gospel—which they lost by unbelief? It was not possible to give a more correct account of the condition of the Jews and Gentiles, than is set forth in this parable.

"3d. The Jews never have desired such a deliverance as is spoken of by the Rich man in hell."

Then the Saviour has testified falsely on this subject. He said to a chief city of the Jews, "And thou Capernaum, which art exalted unto *heaven*, shall be brought down to *hell*." "Exalted unto heaven," is a figure

which signifies very high prosperity and honor, which was true of Capernaum ; and "brought down to hell," is a figure to represent a state of the lowest debasement and ruin, which soon became true of the whole Jewish nation in general, as well as of Capernaum in particular. And Christ said, speaking of the time of the destruction of the Jews, "Many [that is of the Jews] will say unto me in that day, Lord, Lord, have we not prophesied in thy name? And then will I profess that I never knew you." Matt. vii. 22, 23. Christ afterwards told them that he would "be ashamed of them, when he cometh in the glory of the Father, with the angels. And he said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." Mark viii. 38. So it appears that Christ declared that *many* of the Jews would come and claim his protection, even on the false ground that they had prophesied in his name.

"4th. The prejudices between the Jews and Gentiles have at no time been so great, as to bear any semblance to an impassable gulf, for there has always been, in that respect, a crossing and recrossing."

This statement is not true at all ; but it is the more absurd from the fact that it has nothing to do with the point at issue. The great gulf, in the parable, was not between the Jews and Gentiles, nationally ; it was between father Abraham and those who were with him in the faith of the Gospel, and his unbelieving sons. This great gulf has remained impassable for nearly 2000 years, nor are the Jews any nearer an embrace of the



Gospel now, than they were when father Abraham called the obstacles in their way an "impassable gulf."

"5th. What five other brethren had this Jew, or the Jews ? for you will observe that Jews and Gentiles included all."

These other brethren were all of the Jews, or sons of Abraham, who were not with him in the faith of the Messiah. The phrase *five other brethren*, is as much a *figure* as any part of the *parable*, and is not, of course, to be taken literally. What sense could be made of the parable of the ten virgins, if we take the number *ten* literally ? "The kingdom of heaven is likened unto *ten* virgins, \* \* \* and *five* of them were wise, and *five* were foolish." Interpret the number *five* here, literally, and you would prove, on the authority of Christ, that the kingdom of heaven, all counted, embraced only *five* wise virgins. But every man of common sense knows that the number *five*, in this text, meant all the many thousands who wisely embraced the Gospel of Christ. And the *five foolish* meant the many thousands who blindly rejected the Saviour. So the *five*, in the parable of the Rich man, meant the same number who would not sit down with father Abraham in the kingdom of Christ.

Whoever is acquainted with the Jewish Scriptures, knows that *five* and *ten* were familiar numbers for parables and illustrations.

Prov. i. 24—28. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; when

your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you, then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

This text has been most wickedly perverted by the advocates of endless misery. Edwards, Strong, Lee, Hawes, and others, who have written in favor of that appalling doctrine, have seized upon this text, with a reckless avidity, to aid their savage purpose. Our opposer is pleased to follow in the footsteps of his predecessors, nor does he even deem it expedient to deviate a little. But in his close adherence to them, he *deviates* widely from the truth, and appears, himself, quite ridiculous; a grave and reverend divine guilty of a mistake that would disgrace a school boy. He uses the text for the horrible purpose of proving that the Almighty God will laugh and frolic over the miseries of his offspring. But what will be his mortification when he is told, what is true, that it is not God who is represented as laughing and threatening in the text! Solomon personified wisdom, and represented her as "uttering her voice in the streets," calling on man to "turn at her reproof," and threatening to "laugh at his calamity," if he heard not her words.

And if the gentleman had read two verses beyond his text, he would have come to the conclusion of all that wisdom threatened transgressors: "Therefore shall they eat of the fruit of their own way, and be filled with their own devices." This, surely, does not sound much like threatening them with hell-fire and eternal



damnation. To eat the fruit of their own way, and be filled with their own devices, is all the punishment with which transgressors are threatened in this text.

"The wicked must be converted here, for they cannot be hereafter. The Scriptures frequently speak of cases where there is no more sacrifice for sin, that God's "spirit will not always strive with man." Gen. vi. 3. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon." Isaiah lv. 7.

The word converted means *changed*; and if the gentleman means to say that there is no change for man after death, he quarrels with an apostle, who declares that "the dead shall be raised incorruptible, and we shall be *changed*." The apostle taught that hereafter men would be *converted* "in a moment," from corruptible to incorruptible. Or if by "converted," he means an unaccountable and miraculous transformation in a man's whole nature, which he must experience *here*, or be damned *hereafter*, then he would not only add to the doctrines of the Bible, but he would also damn all the apostles, without exception, and all the early followers of Christ. See remarks on this subject, page 71 of this work.

## No. 5.

### CHAPTER IX.

*Parable of the Ten Virgins.*—"The unjust shall be unjust still."—The phrase "Anathema Maran-atha."—Believers in endless misery desire the salvation of all.—Rewards and punishments.—Belief and evidence.—Meaning of the phrase death.—Man's condition at death remediless.—Impossibility of renewing to repentance those who fall away.

Matt. xxv. 5—10. "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps; and the foolish said unto the wise, Give us of your oil, for our lamps are gone out: but the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut."

"But this the Universalists, to avoid its force, will tell you is a parable."

And does he mean to say it is not a parable? The subject commences with the beginning of the chapter, "Then shall the kingdom of heaven be likened unto ten virgins," &c. He took five verses out of the middle of the parable of the ten virgins, and after he had thus dragged them from their connection, he says, with

a guilty tone, "Universalists will say this is a parable." He did not dare to say plainly that it was not a parable, but tried to give his hearers to understand it was not, by a cowardly evasion of the fact.

What a frightful chapter of eccentricities he makes of this parable, by calling it literal history, according to his creed! God's immortal kingdom made up of five foolish and five wise virgins, who arose at midnight to put oil in their lamps, and go out to attend a wedding. All this took place literally in the immortal kingdom of God. Why this man would make an excellent commentator for "Sinbad, the Sailor." He would write admirable notes to the "Arabian Knights."

Bishop Pearce has wisely said that the word *then*, at the commencement of this parable, "shows that Jesus, in this chapter, is speaking on the same subject as in the foregoing one, viz: what was to happen at the destruction of the Jewish state."\* Christ had warned his disciples to *watch* for that event, which he confined to *that generation*. Those were the wise virgins who were in readiness when the event did come, and so escaped the common doom of the unbelieving Jews. But the *foolish* virgins were not *watching*, and perished with the enemies of Christ.

Revelations xxii. 11. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

What possible allusion has this text to the future

\* See his Com. on verse 13.

world? It does not say he that is unjust at death, let him be unjust to all eternity, &c. Nor did the gentleman dare to offer a word of evidence to show that such was its meaning. He dare not appeal to the context to substantiate his application of the passage. He dare not even quote the verse that precedes, and the one that follows the text. But does he suppose that he is preaching to fools and barbarians, that will not propose to themselves the question, *when were these things to be?* *when* was he that was unjust, to be unjust still? &c. Any man, who is not an idiot in the laws of language, would perceive instantly, by the construction of the text, that it must refer to a period before mentioned, when he who should be found unjust, at said time, would continue unjust. It was the gentleman's business as a teacher of the Bible, to show his hearers what that time was; and if, through ignorance or cowardice, he failed to do his duty, it was their privilege and their duty to turn to the passage, and decide that question for themselves. Nor could they fail to see that the text has not the least allusion to the spiritual world; for the verse preceding the text reads thus: "Seal not the sayings of the prophecy of this book, for the time is at hand." That event was "*at hand*," nearly 2000 years ago, when "he that was unjust" would be confirmed in his injustice. And the verse following the text reads, "Behold I come *quickly*, and my reward is with me, to give to every man according to his works." The last clause of this verse is a quotation from Matt. xvi. 27, where Christ said that he would "come and reward

every man according to his works," before some of those who were standing before him, should "taste of death."

Dr. Clark's remarks on the verse preceding the text, "Seal not the sayings of this book, for the time is at hand," [when the unjust will be unjust still,] are very just: "Do not lay them up for future generations, they concern the present times; they must shortly come to pass, for the time is at hand."

1 Cor. xvi. 22, "If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha."

"So Paul judged that a man ought to be damned, who will not love the Lord Jesus Christ; but Universalists say that men deserve to be saved whether they love and revere Christ or not."

*Anathema maran-atha* means damnation! Indeed, this man is "a gentleman and a scholar," or may be so, perhaps, by proper training. *Maran-atha* is compounded of two Syrian words, *maran* and *atha*, which is literally, *the Lord cometh*.\* *Anathema* is a Greek word, from *anatithema*, which means, *I separate*. It signifies, says the learned Leigh, "accursed, or separated." In a note on the text in Thompson's translation of the Bible, the learned author says, "'*Anathema maran-atha*' were terms used by the Jews, when they excommunicated a person." And Wakefield, in his translation of the New Testament, has rendered the whole passage thus: "If any man love not the Lord Jesus Christ, let him be separated from you. Our Lord is coming." *Anathema*, he translates "*separated*," and *maran-atha*, he renders literally, "Our Lord is

\* See *Critica Sacra*.

coming." And in a note on the text, the author says, "I saw no reason for leaving the Syriac words, at the end of this verse, untranslated and unintelligible."

"It is not true, as Universalists suppose, that Christians wish that all men may not be saved, but that all may be saved, is their constant prayer; and *all* may be saved if they will. But in 1 Thess. v. 3, we read, 'For when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape.'

"But the Lord gives some men over to strong delusions of error, and they must be damned. You may go the whole world around, and you will find that the Universalists have felt strong convictions; and they have resisted the spirit of God, until He has given them over to a reprobate mind, and left them to their own destruction."

We know that believers in endless misery pretend to desire earnestly that all men may be saved; but we also know that nothing will enrage them so much as to prove, from the word of God, that all men *will* be saved. The mildest disciple of endless misery will froth at the mouth, if you show him that his earnest prayers for the salvation of all men will be granted by that Being who not only *wills*, but has power to *accomplish* the redemption of all his children. They will *pray* well for Universalism, but teach them that they do not pray in vain, and you will set fire to a powder-house, which will explode with a great noise.

However, we are glad to hear from the gentleman's own lips, that he earnestly desires the salvation of all men; and we hope he will pardon us for believing that God is quite as earnest to save all men, as he is; while, at the same time, He has declared that He will "work all things after the counsel of his own will."

We scorn to make any considerable comments upon his saucy and illnatured remarks about the "convictions," and "reprobate minds," of Universalists. We should rejoice to teach the gentleman some good manners, in his intercourse with other Christians, but we fear he has become too deeply contaminated by "evil communications."

We are unable to account for this man's *spite* against Universalists, personally, unless he despairs of refuting the doctrine, without destroying its advocates. So the deluded Brahmin, when, against his own opinion, it was proved by a microscope, that every drop of water contained countless living animalulæ, thought he could destroy the *fact*, by dashing to pieces the instrument which had proved it. Such has been the policy of heartless and intolerant bigots, in their treatment of Universalists. But, "the expectation of the wicked shall perish." Though it were in their power, through lying and slander, to destroy us, they cannot destroy the *truth* which we have received from the word of God. That will triumph with inherent immortality, though the black hand of oblivion cover our names with unmerited neglect. It will survive every shock of the adversary, standing erect above the power that menaces its destruction—a thing of beauty amid the storm—towering sublime, like the last mountain in the deluge, a resting place for man on the bosom of the waters !

" Truth, struck to earth, will rise again,—  
 The eternal years of God are hers;  
 But error, wounded, writhes in pain,  
 And dies amid her worshippers."

again. If the gentleman should wish to be a Gabriel, that he might sound the heavenly trump, unquestionably he would find no difficulty in believing himself to be such, notwithstanding the clear fact that he is only a poor advocate of hell-fire and brimstone. But it is a waste of words to reply to an idea so ridiculous as the one he advances, that a man may *believe* or *disbelieve* just what he pleases, without regard to the force of evidence, or the laws of authority. However, his mistake is easily accounted for, because he believes that devil-doctrine of endless misery without *evidence*, he takes it for granted that Universalists ought to be damned for not bartering away their common sense in the same disgraceful enterprise.

It should be remembered, that up to this time the gentleman has been laboring to prove *future punishment*, without regard to its *duration*. He now commences his argument for *endless punishment*, in which he introduces but seven or eight texts from the Bible. He does not pretend that there are more than eight passages in the Bible, which prove endless misery; and yet he says above, that there is no truth more frequent in the Bible than that.

"I will now introduce those texts that represent the condition of the wicked at death as remediless. 1 John v. 16. 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death.' Natural death cannot be meant here. The second death is referred to. It is the same as the sin against the Holy Ghost, without pardon."

And why cannot natural death be meant here? The

word, *thanaton*, that is translated *death*, in this text, means strictly *extinction of life*. It is rendered "BODILY DEATH," in this same text, by Macknight, who is of the highest authority among believers in endless misery. And then why will this man make a fool of the apostle, by representing him as meaning some horrible event, like an eternal death, without being able to express himself with sufficient clearness? If he had meant a *second* death, or a *third* death, it would be quite as easy to say as much, as to use a simple term, which every man but an ignoramus or a bigot, would suppose meant natural death. It is not possible for the word *death* to be used in a more unequivocal manner, than it is in this text; and its perversion into the service of endless misery, is a piece of unparalleled stupidity. And his application of the passage is the more stupid, from the fact that it annihilates, with one blow, one of the prominent doctrines of his own creed. The text says that if any one sees his brother committing a sin that is not punishable with death, he may ask life for him from God, and, at his request, life should be granted to such a sinner. The life is to be granted, not by any request of the sinner himself, but by the intercession of his brother. Now it is the doctrine of the gentleman's creed, and of all partial Protestant Christianity, that eternal death is not to be avoided, or eternal life granted at the request of another. This has been the great point of dispute between Protestants and Catholics, whether one man can procure forgiveness of another man's sins. The Protestants have said that the

prayers of a whole world would not procure eternal life for any sinner, nor save him from eternal death. The Catholics have contended that God will save sinners from eternal death, at the request of the saintly priest. And their *sacrament of extreme unction*, which they dispense to dying persons, is founded upon this text, with the interpretation which our opposer has now given to it. In his blind zeal to fight Universalism, he has established, if his interpretation were right, beyond all possibility of refutation, a doctrine of Catholicism, which is more obnoxious than any other to his own creed. The whole Protestant world has long abused and insulted the Catholics for this honest article of their faith, which the Rev. gentleman has shown is a doctrine of the New Testament, if he rightly explains this text.

Macknight's literal translation of the whole passage, renders its meaning perfectly plain: "If any man, endowed with spiritual gifts, is sensible that his brother hath committed a sin, which is not to be punished with bodily death, \* \* \* let him pray to God, and He will grant, at his request, recovery to those who have not sinned to death."

The apostle alludes to a distinction in the Jewish law, where there was assigned to certain kinds of sin, such as idolatry, incest, and blasphemy, the punishment of death; and there were other sins which were not punishable with death. He tells those who were endowed with spiritual gifts, to heal the sick or deliver from danger, that they might lawfully exert their pow-

ers in behalf of any one who had not been guilty of sin which the law punished with death ; but by no means to exert their miraculous gifts to deliver those incorrigible offenders, who were guilty of capital offences.

Hebrews vi. 4, 5, 6. " For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

" If those who fall away cannot be again renewed to repentance, they cannot of course get to heaven."

But the text says nothing about getting to heaven, or being banished from heaven. It does not allude to the resurrection, or to man's immortality. It is a plain description of the hopelessness of renewing those in the faith of Christ, who, after they had once been followers of Christ, and witnessed the miracles of his disciples, went back again to Judaism, or to Heathenism.

Clark and Macknight complain of our translators for rendering the original of this text "*if they shall fall away*;" they acknowledge that the apostle was not speaking of future apostacy, particularly, but of those who had already renounced Christianity, and gone back to Judaism ; and affirm that the passage should be rendered, "*and yet have fallen away*,"—the verb being in the past tense. Macknight was a Calvinist, and Clark a Methodist, and it will be interesting to know with what severity they have both treated king Jame's translators in this instance. Macknight says, "Nevertheless our translators, following Beza, who without

any authority hath inserted the word *si*, if, have rendered this clause. "*If they shall fall away*," that this text might not appear to contradict the doctrine of the perseverance of the saints. But no translator should take it upon himself to add to, or alter the Scripture, for the sake of a favorite doctrine." Dr. Macknight is constrained to acknowledge the mortifying fact that his Calvinistic brethren, who translated the received version of the Bible, not only mistranslated, but even added a word to this text, lest it should contradict a favorite doctrine. He also says, "The apostle does not mean that it is impossible for God to renew a second time an apostate, but that it is impossible for the ministers of Christ to convert, a second time, to the faith of the Gospel, one who, after being made acquainted with all the proofs by which God hath thought fit to establish Christ's missions, shall allow himself to think Him an imposter, and renounce His Gospel."

Dr. Clark is quite as severe upon our creed-consulting translators. He says "Dr. Macknight was a Calvinist, and he was a thorough scholar and an honest man; but, professing to give a translation of the epistles, he consulted not his creed, but his candor. Had our translators leaned less to their own peculiar creed, in the present authorized version, the church of Christ in this country would not have been so agitated and torn as it has been with polemical divinity."

## CHAPTER X.

*Destruction without remedy.—Judgment without mercy.—  
Everlasting life.—Hell-fire.—Everlasting punishment.  
—Eternal punishment, &c.*

Proverbs xxix. 1. "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

"Destruction without remedy must be eternal."

But destruction without remedy one would suppose must mean any thing but endless misery. Destruction without remedy strictly means a destruction that cannot be avoided. The idea of duration, whether long or short, is not implied in the phrase at all; but only that of the impossibility of escaping the approaching destruction. He that will not hear reproof, but hardeneth his neck, goes on headlong in his own reckless way, will be *suddenly* destroyed, and that without *remedy*. The text says there will be no remedy for his *sudden destruction*. It has no allusion whatever to man's future existence, but simply describes the fate which the wise man knew lay in the path of a stiff-necked and wayward man. If Solomon had meant that a man who hardened his neck in this world, will be endlessly damned hereafter, I conclude he would have said so: he was probably nearly as capable of making himself understood, as the gentleman who succeeds so admirably in defining what *he* thinks of this matter.

The wise man employed the same phraseology in chapter xv, speaking of the punishment of the adulterer, which was to be stoned till his bones were broken; he says, "Therefore shall his calamity come suddenly, suddenly shall he be broken without remedy." That is, there shall be no escape from being *broken*. But according to our erudite theologian's interpretation of *without remedy*, Solomon meant that he would be *broken* or stoned to all eternity.

James ii. 13. "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment."

"There are those whom God judgeth without mercy. And if without mercy, their torments must be without end."

This text by no means declares that God will judge, or punish some men *unmercifully*; he is a blasphemer who says that. The Bible declares that God's "tender mercies are over all the works of his hand," and that "his mercy endureth forever." And Christ has taught us, that we must become the children of our heavenly Father, by imitating Him, Matt. v. 45; which would be, according to this man, to show no mercy to those who offend us. He begins by making a criminal of God, and would end by making criminals of all who follow the example of such a horrible fiend.

In this text, James has only repeated what our Lord said in Matt. vii. 2: "With what measure ye mete, it shall be measured unto you again." He who shows no mercy to others, will find none at the hands of others. James had accused some of the twelve tribes of partiality, and a want of mercy in their administration of

justice; and he simply reminds them of the rule laid down by Christ, that the same measure which they dealt to others, should be measured to them again. "With what judgment ye judge, ye shall be judged." That is, says Clark, "He who is severe on others, will naturally excite their severity against himself." This is what the apostle meant, when he said, "He shall have judgment without mercy, that showed no mercy."

John iii. 36. "He that believeth on the Son, hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

"The life the unbeliever shall not see, is the life of the righteous. The second death must be their portion forever."

Everlasting life, and eternal life are used in the New Testament, to signify a knowledge of God, and of the believer on earth, without any reference to a future existence. An example may be quoted from John xvii. 3: "And this is eternal life, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." The text declares that those who believe not the Son, have not this everlasting life; that is, they know not God, nor his Son. It does not say that he who believeth on the Son *shall*, hereafter, have everlasting life, but that he *hath now* everlasting life. The verb is in the present tense, which makes it certain that the earthly life of the believer is referred to, and not his immortal state. While the unbeliever shall not see this life of faith, which the believer here enjoys, so long as he continues in his unbelief. He cannot know God, until he believes on his Son. This subject is made perfectly

plain in the 18th and 19th verses of the same chapter, from which the passage we are reviewing is quoted. "He that believeth on the Son is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Matt. xviii. 8, 9. "Wherefore, if thine hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire."

"Here everlasting fire is put in opposition to life. If the fire that was to consume the wicked is not eternal, the life that the righteous are to enjoy is not eternal."

But before this argument can be of the weight of a straw in his favor, he must prove that by "entering into life," in this text, the Saviour meant the entering into the immortal kingdom of God. He offered not a word of proof on this hand. But let us suppose for a moment that "*life*," here means immortal heaven. Christ then recommended that in certain extreme cases, the *souls* of the saints enter heaven with their *hands* and *feet* cut off, having *one eye* plucked out, and being otherwise *maimed*! This man is an apt scholar, truly. However, whatever *life*, in the text, does mean, it is certain that it cannot refer to the future spiritual existence. It was a *life* into which man, while in his material, earthly form, would enter. We have already shown that the word *life*, and *everlasting life*, in the

New Testament, very often mean the living faith of the believer on earth, without reference to his immortality. We have also before shown that *everlasting fire* is a frequent figure to represent temporal calamities, especially the destruction of the Jews.

Matt. xxv. 46. "These shall go away into everlasting punishment, but the righteous into life eternal."

"Here the punishment of the wicked is put in opposition to the happiness of the righteous. The same term in the original Greek is used to set forth the duration of the one, as is used to set forth the duration of the other. It is *aionion*, punishment, and *aionion*, life. Some attempts have been made to show that everlasting punishment is not as long as life eternal; not knowing, perhaps, that the original term, *aionion*, applied both to the misery of the wicked, and the happiness of the righteous."

Universalists *have* long known as much about the "original term *aionion*," as these vaporing disciples of endless misery will know, when they have had the benefit of some years more study. Nor did any Universalist ever pretend that *eternal*, in the text he quotes, means more than *everlasting*. They quote the opinions of Universalists, in the same way they explain the Bible, without ever reading it attentively. The *everlasting life* in this text does not refer to future life at all. We have already shown that the state of the believer on earth, is called *everlasting life*.

And the everlasting punishment means the temporal judgment of the unbelieving Jews. The Scriptures often apply the term *aionion*, or everlasting punishment, to temporal calamities, and especially to the destruction of the Jews. Jeremiah calls the punishment of Judah

"an everlasting hissing,"—an "everlasting reproach,"—an "everlasting shame,"—an "everlasting desolation." Jer. xviii. 16 ; xxiii. 40 ; xxv. 9. In these passages, the punishment of Judah is called *aionion*, in the Septuagint. And yet the gentleman knows that endless punishment is not meant ; for first, this punishment was *political*, and secondly, Judah was again restored, and her everlasting punishment ended. Jeremiah also calls the temporal downfall of Babylon, an "aionion sleep." The destruction of mount Seir is called an "aionian desolation." Ezekiel xxxv. 9. The overthrow of Moab is also called an "aionian desolation." In all these instances, the gentleman will acknowledge that aionion punishment signifies only temporal desolations.

The text which the gentleman quotes, is the conclusion of the parable of the sheep and goats, which is commenced at the 31st verse—"When the Son of man shall come in his glory, and all the holy angels with him," &c. The everlasting punishment was to commence, when the Son of man should come in his glory ; and we have already seen, without doubt, when that time was.

Whoever reads this parable, will perceive that the separation which was to take place, was a "*national*" separation. The *goats* represented the unbelieving Jews, and the *sheep* the converted Gentiles. When the Jews rejected the Messiah, when he came to them *a stranger*, and they "took him not in," then he turned to the Gentiles, who "took him in." And these came into the *everlasting life* of the Gospel, while the Jews were "punished with everlasting destruction."



"The same word that is applied to the misery of the wicked, *aionion*, is also used in 2d Cor. iv. 17, 18, to describe the perpetual blessedness of the heavenly world. In Romans xvi. 26, it is used to denote the eternal existence of God. *Aionion* is one of the strongest terms in the Greek to signify eternity."

His argument is this, because *aionion* is applied to the endless happiness of the heavenly world, in 2d Corinthians, it must therefore imply the same duration in the text. This is a novel way of reasoning. In 1st Peter, i. 4, the immortal world is called an "incorruptible inheritance." Now the word that is rendered inheritance in this text, is *kleronomian*, and this word occurs in Luke xii. 13, where we read that a young man came to Christ, and complained of his brother, who refused to divide the property or *inheritance* of his father, equally with him. He said, "Master, speak to my brother, that he divide the *inheritance* with me." And, according to our very sage theologian's reasoning, the man desired Christ to make his brother divide the incorruptible glories of heaven with him, because the word has this signification in another place.

It is far from being true that *aionion* is one of the strongest words in the Greek, to signify endless duration. Ewing defines the noun, from which this adjective is derived, "time finite, or infinite; the duration of this world, the time of this present life." This definition is also given by Parkhurst. And of the Hebrew *olam*, which corresponds to the Greek *aion*, he says, "it seems to be much more frequently taken for an indefinite, than, for an infinite time." Donnegan, says "it means a space of time, life time, or a brief period of time." One de-

definition which the learned Leigh gives this word is, "It signifieth the space of seventy or a hundred years. Sometimes things measured by time; and so it is taken for the world." Put these authorities with the passages which we have quoted, in which *aionion* punishment plainly denotes a limited duration, and we perceive the folly of the gentleman in contending for endless misery on the strength of this Greek adjective. Even Cruden, whose orthodoxy had eaten, like a canker, into his soul, says, "The words eternal, everlasting, and forever, are sometimes taken for a long time, and are not always to be understood strictly."

By the same argument which the gentleman employs to show that *aionion*, in the text, means endless, I can prove that God promised the priesthood of Aaron should be *endless*—that the covenant of the law should be *endless*—that the possession of the Jews in the land of Canaan should be *endless*. But by this reasoning I should make God a liar, for we know that all these (though God promised they should be *everlasting*,) were long ago abolished.

"If *aionion* does not signify eternal, when applied to the wicked, how can it have that meaning when applied to God? No argument can be adduced to disprove the endless punishment of the wicked, but what will also disprove the eternity of the existence of God."

Why this man is quivering on the brink of naked infidelity, if he really believes that we have no evidence of God's endless existence, but an indefinite Greek adjective. His hopes hang on a spider's web, unless he is playing the fool with himself, in the above argument.

Let us look at his argument one minute. If *aionion* does not mean endless when applied to wicked men, it cannot when applied to God. Let us take another adjective, to illustrate the man's folly. The word *good*, is in the Bible, often applied to God; it is also frequently applied to man. When applied to man, it must of course denote a *finite goodness*, and when applied to God, an *infinite goodness*. But, according to the Rev. gentleman's reasoning on the word *aionion*, if the word *good*, as applied to man, does not signify an infinite *goodness*, it cannot mean infinite goodness when applied to God. Good bye to common sense, dictionaries, all rules in language, and every thing else, if this man's manner of reasoning shall be adopted. He would annihilate every thing, but his own folly, and leave the universe without a God, and every sane man on earth without the hopes of heaven.

But has he never read, in his Bible, of the incorruptible God? of the immortal King? and many such expressions, which signify absolute *endlessness*? He will do well to inform himself on this subject. The name by which God is called, *Jehovah*, signifies his absolute eternity; it denotes, at once, all time, past, present, and future, comprehending the immortality and glory of the Creator.

"Let the Universalists take one or all of the passages we have quoted, and show that the punishment of the wicked is not endless, and by the same reasoning, the endless happiness of the righteous can also be disproved. The same argument that would disprove the eternity of one, would also do away with the eternity of the other. We challenge refutation on this point."

And he shall have the refutation which he challenges, to the utmost content of his soul.

Do we not read in the Bible of "an endless life?" See Heb. vii. 16. But do we read in the word of God of an endless death, or an endless punishment? Never. The word that is translated "endless," and applied to life in the above passage, is not *anionios*; it is a much stronger word, *akatalutou*, and this word is never applied to punishment in the Bible.

Do we not also read of "an inheritance *incorruptible*, undefiled, and that fadeth not away?" Does not an apostle declare that the dead shall be raised *immortal* and *incorruptible*? And does not our Saviour teach that after the resurrection "they *can die no more*," but are equal unto the angels, and are the children of God, being children of the resurrection? And there is more meaning of endless existence in the single phrase, "death is swallowed up in victory," than in ten thousand *aionions*.

The words that are used in the above passages to set forth the endless duration of future happiness, are *aphthartos*, *amarantos*, and *akatalutos*. The strict definition of these words is *immortal*, *indissoluble*, *imperishable*, *indestructible*, *never-ending*. These words, which imply as much as human language can express, are used to set forth the complete happiness of the resurrection state, and the endless perpetuity thereof.

We set these passages and these words down by the side of the Rev. gentleman's idle challenge, for one to prove from the Bible the endless happiness of heaven, without using *aionion*.

In the last paragraph of his argument, he confessed that "*aion* is sometimes used in a limited sense." But these words, which we have shown describe the absolute glory of the future world, are never used in a limited sense.

If Christ or his apostles had applied the word *akatalutos* to punishment, then the gentleman would have had an argument for his barbarian-creed, in the word of God. But, as it is, there is not a word applied to punishment, which may not fairly be construed to mean a limited duration.

## No. 6.

### CHAPTER XI.

#### *The wicked not punished in this life.*

"The object of this lecture is, to disprove the idea that the wicked are punished in this life.

"1. The penalty of a law, to be just, must be proportioned to the benefit to be received by it.

"This maxim is recognized by all legislators. The greatest security the law can offer to human life, is to annex the penalty of death for the taking of that life. If, then, taking life for life, is the greatest security human laws can offer for the protection of that life, endless punishment must be the best security the law of God can offer, against the violation of that law.

"The end the law seeks to secure is the everlasting happiness of man. The greatest possible security that can be given to protect it from violation, is to annex a penalty that shall be proportioned to the offence.

• • • "The miseries of the wicked are the *result* of sin, not the *punishment* of it. Their sufferings here, are not the penal sanctions of God's law."

Does this man mean to say that God has no other and higher means of government, than that of murder for murder? It is quite ridiculous to contend that even man is so reduced, that he could find no effectual way of governing his children, but by hanging broad-swords and pistols in their bed-rooms and eating apartments, to signify to them that they were to have their throats cut

and their brains blown out, the first instant they transgress. But to say the perfect God can rule only by a similar *barbarism*, is blasphemy. The spiritually minded man can see, in the high sanctions of truth and love in the soul, more powerful restraints, and stronger motives to obedience, than in all the gentleman's cut-throat and damnation system. His theology is built upon the old law of "an eye for an eye, and a tooth for a tooth." But this law was abolished by Jesus of Nazareth ; and the law now is, "resist not evil, but overcome evil with good."

Even if the gentleman's statement in favor of capital punishment were true, it would avail nothing for his creed, unless he can make such fools of us all, as to believe that God cannot have a more perfect moral government, than poor erring man has devised. This drawing of parallels between the government of a *God* and a *worm*, to say the least, is a mistake quite too foolish to be committed by a grey headed divine. But enlightened Christians have already renounced the rule of life for life, or murder for murder. This horrible law is being abolished by several States ; and in the course of another year, the gentleman's argument will be quite outlandish, and out of date. However, when he will take the statement he has made, and give us an argument for its truth, we will cheerfully follow him ; but we cannot consent to spend much time on his bare *assertions*, unsustained by a single word of proof.

His most ingenious evasion of the truth is, the statement that "the miseries of the wicked here are the *re-*

*sult* of sin, not the punishment of it. Their sufferings in this life are not the penal sanctions of God's law." This would be a fine point for him, if he could but offer a word of proof to sustain it. But this he did not attempt. And yet this is the point on which the whole argument must turn. He admits that the wicked suffer miseries in this life, and if he were to acknowledge that these miseries are intended for the punishment of their sins, he would come entirely over on to the ground assumed by Universalists—that this life is a place of retribution. So his only possible way to avoid giving up the argument to us, is to say that the sufferings of this life are not punishments. It is worth while to state the two propositions side by side: If the miseries of the wicked in this life, are not punishments for their sins, then partialism has an argument in its favor. But if the sufferings of the wicked here, are the punishments for their sins, then partialism is false.

This point, then, is of great importance, and should be settled by the word of God.

In the 26th chapter of Leviticus, God threatened those who broke his commandments, with "the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it. And if ye will not for all this hearken unto me, then I will *punish you seven times more for your sins.*" And if they were still disobedient, He said "I will bring seven times more plagues upon you, according to your sins." Here then certainly God calls the plagues and sufferings of wicked men, in this life,

"the punishments for their sins." See, also, Isaiah x. 12 ; xxvi. 21. Jer. xi. 22 ; xiii. 21. Hos. iv. 9. Amos iii. 2. Zeph. i. 8. Zech. viii. 14. Prov. xxi. 11.

In all these places, the sufferings of wicked men here, are declared to be *punishment for sin*. The first murderer exclaimed, my "*punishment* is greater than I can bear." He certainly understood his *remorse* to be a punishment for his crime. And Jeremiah says of his people, after their depression, "the *punishment* of thine iniquity is accomplished." We may also refer to Gen. xix. 15. Lev. xxvi. 41. Job xxi. 19. Lam. iii. 39. Ezek. xiv. 10. Amos i. 3. Zech. xiv. 19. Psalms cxlix. 7. Indeed I have counted more than seventy passages in the Bible, in which the Rev. gentleman himself dare not deny, that the sufferings of the wicked in this life, are called *punishment* for their sins.

"2. It is not true in point of *fact*, that the wicked are punished in this life, according to the demerit of their crimes. They prosper in their house, and in their field. David bears testimony to this, when he says, "I have seen the wicked in great power, spreading himself like a green bay tree."

But the next verse says, "Yet he passed away, and lo, he was not : yea, I sought him, but he could not be found." A powerful intimation that all his prosperity was momentary and false, that could not abide the shocks of life. And we may, with much propriety, address this eulogizer of wickedness, in the language of the first two verses of the Psalm, from which he quotes : "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity ; for they shall

soon be cut down like the grass, and wither as the green herb."

But he says "it is not a fact that the wicked are punished in this life." We have already, in this review, quoted a great number of passages from the Bible, which declare that the wicked *are punished in the earth*; and the remarks on his first proposition, in this chapter, are a sufficient answer to his present statement. At any rate, if the word of God is true, he is wrong.

"3. The wicked are not punished in this life, as the righteous often suffer more here, than the wicked. The primitive Christians were examples, see Heb. ii. 37, 38. And all this, while their enemies were sitting upon thrones, and dwelling in palaces."

But to what effect does he refer to the costly houses of the wicked, and how dare he use this as an argument that they are happier than the righteous, when the Bible declares that "the curse of the Lord is in the house of the wicked?" Prov. iii. 33. And again, "the revenues of the wicked is trouble." Prov. xv. 6. Thus the word of God teaches that even the revenues, or gains of the wicked, are but troubles to them—that there is a curse upon ill-gotten wealth.

And then what a high-toned soul he must have! what a *spiritually* minded man he must be, to see man's highest happiness in fine houses, and outward circumstances! The lesson we desire to teach him is, that wealth, or all-worldly prosperity, is not *happiness*. It is only a *means* of happiness; and the word of God will inform him, that the bad man converts them into

sources of trouble, and wallows in a path that is cursed. He has brought forward the outward and physical sufferings of the early Christians, to show that they must have been very much more miserable than their wicked enemies. Undoubtedly, if his corrupt and beastly idea of happiness were true, they were so; but they themselves thought otherwise. An apostle declares that in the midst of all they suffered, they "Rejoiced with joy unspeakable, and full of glory."

"4. If it is said that the wicked have remorse of conscience, we reply, most wicked men have no remorse of conscience. 'Sin,' says Jeremy Taylor, 'is first delightful, then agreeable.'"

And yet Cain's remorse of conscience was so intense that he cried out, "my punishment is greater than I can bear!" and even Judas *died* of remorse.

However, authority from the word of God avails nothing here, since he has proved his position so clearly by Jeremy Taylor. We will venture to place, for one minute, the authority on which he relies, by the side of the evidence that governs us in this matter:

"Sin is first agreeable, then delightful."—*Jeremy Taylor*.

"There is no peace, saith my God, to the wicked."—*The Bible*.

Alas, poor Jeremy is confounded by the word of God; and a sad set of sinners are ye all, who follow in the footsteps of his folly.

"5. The assumption that the wicked receive their punishment in this life, is a plain denial of the mercies of God. If God punishes the sinner according to the offence, there is no mercy extended to him."

In this argument he has, unwittingly doubtless, con-

fessed that Universalists teach that sin will be fully punished. He has before this several times denied that Universalists believe that sinners will be sufficiently punished. And now he tries an objection against Universalism, that it teaches all sin must be punished, by saying it denies the mercy of God.

This argument is based upon the idea that if God does not save man from the *punishment* of sin, He can save him from nothing, and so there is no mercy.

But we can easily show him, that if the only chance for God's mercy to show itself, is in saving from the *punishment* of sin, then there would be, indeed, no mercy in God; for he has declared that, "Though hand join in hand, the wicked shall not be unpunished." Prov. xi. 21. And the object of Christ's mission was not, as he believes, to save from the *punishment* of sin, but from *sin* itself. "For he shall save his people from their *sins*." He "gave himself for us, that he might *redeem us from all iniquity*."

We trust this will show the Rev. gentleman, that notwithstanding Universalism teaches sin must be punished, it leaves a large and glorious work for God's *mercy*, in saving from "*all iniquity*"—in delivering man, not from the *punishment*, but from the *curse of sin*.

"6. It is not true that the wicked receive their punishment in this life, because multitudes die in the act of committing the greatest crimes. Where do they receive their punishment? Not in this life, surely."

None but men of gross and limited capacity can suppose that the Almighty sits like a school-master, to

thump his children at each particular time they sin; nor that he measures out *blow* for *blow* exactly. The Scriptures teach us that "The *way* of the transgressor is *hard*." The trials of divine justice are not like the petty courts of men, that must weigh, in a balance, each particular offence; but it has made the sinner's life a *hard way*. It must be *hard* so long as he walks in it, whether it be one, or threescore years. The very moment he begins to go down that *hard way*, his *punishment* begins, and must continue till he leaves it; or, perhaps, till the Resurrection introduces him into a place where there is *no more sin*. Many a poor sinner, who has long been groping in the "*hard way*," and who has seen "*no peace*" for many a weary year, is amply punished, even for his last act of sin, long before he commits it. The man who suffers himself to *sink*, and *sink* so low as to be a *thief*, must be sufficiently wretched, through all his downward steps, till he comes to his actual crime, to recompense him fearfully. In that *hardening process*, even before he commits the sin, there is a punishment which is well expressed by the term "*death*." The painful struggles of a *dying* conscience—the awful *monotony* and *chaos* of the heart, when it is reduced to the common level of crime—the absence of peace, and the *death* of all living pleasure there—this is a *punishment* which must gnaw upon that soul to the last inch of life. For a *life* of sin, there is a *life* of misery. Is not this enough? A curse upon that savage creed which *will* glut its vengeance on the dead; like the wild savage who tears to pieces the dead body of his vanquished foe.

"7. It cannot be true that the wicked are punished in this life, because God has "appointed a day in which he will judge the world."

See page 44, where the reader will find a sufficient answer to the above proposition, in the explanation of the passage concerning the appointed day of judgment.

"8. That the wicked are punished according to their deserts, in this life, is inconsistent with the account the Scriptures give us of the death of Judas.

"Judas died by suicide: and Christ said of him, 'It had been good for that man if he had not been born.' Matt. xxvi. 24. Now if Judas ever enters heaven, it could not have been said of him, It had been good that he had not been born. If he should be punished millions of years, and then be restored to heaven, it would be *good that he had been born.*"

But surely there could not be a more striking instance of the immediate punishment of sin, than the history of Judas shows us. That he died of excessive shame and remorse, all must confess. That he endured a *whole life* of misery, in a single hour after his Master was condemned, is apparent from his conduct. That his repentance of the betrayal was awfully sincere, no man in his senses can deny. And at last, he was the only disciple to stand by and defend the Saviour, in the hour of his condemnation. He cast the silver he had received as the price of treachery, away in scorn and self abhorrence. He remonstrated with the chief priests, declaring to them their murder, in shedding "innocent blood;" and he was the last of the disciples that remained to plead for his Master's life. While they had all turned their backs upon him, and run away—all but the false and cowardly Peter, who remained without,

among the maids, cursing and swearing that he knew nothing of the man—the repentant and more courageous Judas stood by his Lord, the last remaining friend in his condemnation. And when there was no hope that he might, some how, make amends for his treachery, by saving his Master, he fell dead of unendurable grief.

In the received version of the New Testament, there are two accounts of Judas' death, which are quite contradictory. In Matthew it is said that he "hanged himself." The account in Acts says that he "fell headlong and all his bowels gushed out." But this contradiction is owing to the translators. The word that is translated *hanged* in Matthew, [*apenxato*,] means *suffocated* or *strangled*. Wakefield renders the passage, "was choked with anguish." Thompson, Clark, Campbell, Weston and Townsend, translate it "*strangled*." However, whatever view we take of it, it is certain that poor Judas died of grief and remorse. This case is a powerful illustration of the truth of God, that "there is no peace to the wicked," and that "vengeance is executed speedily." It reminds one of the saying of Dr. Rush, that "as quick as thunder follows lightning, punishment follows crime."

The gentleman has planted himself upon the phrase, "It had been better for that man if he had not been born," and accuses his Maker of the guilt and cruelty of giving existence to a soul, which it would have been *better* to have left uncreated.

However, this phrase is a Jewish proverb, which they

applied to transgressors of their laws. Dr. Clark says, "It was common for the Jews to say of any flagrant transgressor, *it would have been better for him had he never been born.*" He quotes several examples from Jewish writings, taken from Schoetgen. "Whosoever knows the law, and does not do it, it had been better for him had he never come into the world." And again, "If any man be parsimonious towards the poor, it had been better for him had he never come into the world." Many more examples might be given of the use of this Jewish proverb. Job and Jeremiah reasoned that it would have been better if they had never been born. Job iii. Jer. xx. 14—18. But who would imagine that these servants of God meant by this, that they were to be eternally damned? Our opposer has uttered one truth in his remarks on the case of Judas. He says, if he should be punished millions of years, and then be restored, it would be good that he had been born; but if he should never be restored, it would be better that he never were born, What is true of Judas, in these particulars, is equally true of all mankind. And if his barbarous creed were true, that two thirds of the whole family of man will be endlessly damned, then according to his own reasoning, it would have been a better thing in God, to have left that whole two thirds uncreated. Thus does the man quarrel with his Maker.

"9. If the wicked are punished according to their deeds, in this life, then Universalism is false."

To this proposition, the reporter added the following note: "The gentleman was so evidently in the fog here, that I could get neither head nor tail of his idea."



Too plainly, then, it will be useless for me to hunt after the *body*.

In truth, I doubt if the Rev. gentleman himself had any idea of what he was saying. This proposition, and the four last propositions, are five of the old dead follies of Dr. Hawes, which he has dug up from their inglorious graves, and laid out in a new winding-sheet.

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## CHAPTER XII.

### *Moral Influence of Universalism.*

"I propose to inquire, if the system of Universalism is a system of Godliness ?

"1. According to Universalism, sin ceases to be sin, when conscience ceases to reprove. According to their views, the heathen, who knows nothing of religion, can be as good as the child of God, who knows his Bible."

In the first place, there can be no such case as the one he talks about, where conscience ceases to reprove. Conscience may be hardened, may be greatly stupified, but still, if the word of God be true, there *can* "be no peace to the wicked." But if there were such a case as he supposes, Universalism does not then teach that sin ceases to be sin. This statement is pronounced an unqualified falsehood of his own invention, and which he may, if he please, set down as an illustration of the doctrine of endless misery.

If a sinner could possibly become so completely *dead*

in sin, that his conscience should cease to live, Universalism teaches that his *deeds* would still be transgressions of the law, and therefore be *sins*. And even though he should not *realize* and feel remorse for his wickedness, he is awfully punished in the very *death* to which he is reduced. To be *dead* in trespasses and sins, is the most inconceivably wretched condition of existence. To know nothing of the blessedness of a spiritual life—to be shut out from all the brightness of God's love, and to be a stranger to all the pleasures of a living and an approving conscience—to be *dead*—Ah! this is misery's bottomless pit; where neither peace nor light shall come, to mitigate, for a single hour, the woe-wasted heart. This is the wretchedness which shall overtake every soul of man, that becomes dead in sin.

“ There needeth not the hell that bigots frame  
To punish those who err; earth in itself  
Contains at once the evil and the cure;  
An all-sufficing Nature can chastise  
Those who transgress her laws—she only knows  
How justly to proportion to the fault,  
The punishment it merits.”

He accuses Universalism of teaching that heathens, who know nothing about religion, can be as good as Christians. But such heathens as those he names, cannot be found. Heathens have a *religion*, as well as the followers of Christ; and they are as sincere in obeying the voice of reason, according to what light they have, as the follower of the Man of Nazareth. It is true that it is night with him still; but then the stars shine for him, and he works with such strength as he has,

while they shine. And the Christian does no more, who is blest with day, and may work on, cheered by the sweet light of the sun of righteousness.

An apostle intimates that the "Gentiles which had not the law, did *by nature* the things contained in the law, and show the works of the law written in their hearts." And Universalism teaches that these heathens are responsible for all the light they have, and for no more. But Presbyterianism teaches that God will damn them eternally for not believing on his Son, of whom they have never heard.

Let any man who is not lost to all reason, judge which of these systems is most honorable to God, or most productive of Godliness.

"2d. The Scriptures make it the duty of Christians to come out from the world, and engage in private and family prayer—to send the Gospel to the heathen, &c.

"The system of endless misery has this influence. Universalism has no such influence."

So this man does not blush to confess that all of his private and family prayers are based on the fear of endless misery. His idea is that Universalism will not lead men to pray, because it has no rod of endless misery to goad them down upon their knees. To carry out his argument in a prayer, he would be obliged to address the throne of grace after this manner: O, thou great and horrible being, who art always to be feared! behold a wretch, who is subjected to thee by the power of endless misery, through which I worship thee. All glory be to thy *wrath*, for without it I should never

have submitted myself to thee ; and again, all glory to thy wrath, through endless misery, forever and ever, amen. This sounds quite blasphemous ; and the gentleman will probably say that he never prays in this manner, nor from such motives ; but that he prays in obedience to the spirit of gratitude and love which is within him, to bless God for the love which He has manifested to the children of men. But if this is, really, all the motives he has to pray, he is as poorly off for a spirit of prayer as Universalists are. For they have nothing to thank God for but his universal love and goodness.

Indeed a Christian cannot offer an acceptable prayer to God, unless his bosom, for the moment, is moved with the blessed and holy spirit of universal grace. No man can offer a bible prayer, who is not a believer in the impartial salvation of God. The Saviour has taught us, when we pray, to say "Thy will be done." And an apostle informs us, that God's "*will* is, that all men should be saved." So our endless misery saints may see that Universalists have the same motives to pray, that Christ and his apostles had. And then what charming Christians these are to look upon, who engage in private and family prayer, not indeed because God gives them food and raiment—not because he promises them everlasting life and blessing—but because endless misery's lash whips them into devotion. This is praying in spirit and in truth, with a sweet purity indeed.

But he would draw still an inference against the good tendency of Universalism, from what he says is a fact,

that Universalists do *not* engage in private and family prayer, as frequently as believers in endless misery. How often the Universalist prays in secret, none but the Creator knows. We have seen that he has the same inducement to pray, that the Saviour and his disciples had; and if he is less faithful, as, alas, we fear he sometimes is, he is responsible to God alone; but we suppose in no way answerable to a Presbyterian clergyman.

The charge that they do not pray publicly, and to be heard of men, quite as often as some others, is perhaps true. But if this is an argument against them, then the Pharisees might have justly condemned Christ on the same ground. For while they engaged in what the Rev. gentleman calls family prayer, three or four times a day, we have no account that Christ ever prayed thus more than two or three times during his whole life; and we have hardly an instance in which his first disciples engaged in this kind of prayer at all. Why, if this Presbyterian minister, upon whose shoulders the mantle of a Pharisee seems to have fallen, were to sit in judgment upon Christ and his disciples, with the same rule that he employs in measuring us, he would pronounce them all a set of prayerless and Godless men, "banded together to oppose religion," which is just what he says of us.

His statement, however, that the Scriptures make it the duty of Christians to engage regularly in *family prayer*, is untrue. There is no such command. Nor can he find, either in the precepts or examples of Christ,

or his disciples, any authority to justify his statement. But, then, if the Christian has a family which is so situated, that he believes regular family prayers will be useful, it is his privilege to obey the dictates of his own soul, in this matter. Many Universalists *do* have daily family prayers; notwithstanding he states otherwise, on the authority of M. H. Smith, who has been, to say the best we can of him, the most common of liars, the great high priest of hypocrites, and king of fools. Two or three years ago, this *Smith* changed his sentiments not less than four times in three months. He was nearly driven out from among Universalists, for lying, forgery, and all manner of hypocrisy. He sought the sympathy of the Unitarians, but they were little disposed to take him up; and so he went over to the Presbyterians, who seized him with as blind an appetite as a greedy shark takes in a young alligator. He remained in their good graces about three weeks, and then came whining back to the Universalists; said he had been *crazy*, and promised if they would forgive him, his future conduct should atone for the past. Then the Presbyterians called him "*a dog*," in their newspapers.

But the Universalists not only refused fellowship with him, but refused him even admittance into their desks. So his only resort was to flee again to the Presbyterians, who gladly took up this "*dog*," which had been barking and yelping in vain for admittance at the doors of the Universalists. Such is the character of his authority.

"3d. Revivals are the life of the church; without these our caa-

die-stick would be removed. The system of Universalism never produces such fruits."

"4th. The result of Universalism in the mind must produce anarchy. It denies that God is a rewarder. For if heaven belongs to those who worship God, and those who do not, there is no reward. Heaven can as well be attained by excessive sinning, as by acts of righteousness. There is no reward."

A sufficient answer to this statement may be found in the explanation already given, of the Universalists' views of rewards and punishments. Universalism teaches that heaven can be enjoyed by no man until the spirit of true worship is in his heart. It also teaches that we shall be saved "not by works of righteousness which we have done," but by the "grace of God ; not of works lest any man should boast." Heaven belongs to man, because it is God's "free gift" to him, and not because he poorly worships on the earth.

"5th. The direct tendency of Universalism is to strengthen the hands of the wicked. That the doctrine of Universalism should have such an effect is not strange. If a man of blood should be told that he should receive no punishment but that of the conscience; or should the minister of justice assure the criminal that his evil conscience would be his only punishment, would not this be strengthening the hands of the wicked?"

Let the gentleman babble his limitarian heresies to sinners. Let him tell them, as he has preached through all his lectures, that sin is pleasant and delightful to the natural man—that he may devour these pleasures with greediness, and receive not a jot of punishment on earth ; but wind up by telling them that they must surely repent and reform before they die, or catch a whole show-

er of hottest damnation hereafter ; and then let a reasonable man say whether such preaching carries more restraint with it, than the doctrine of Universalism and of the Bible, that there is no peace to the wicked—that they are like a troubled sea that casts up mire and dirt—that they have no rest day nor night—but forever bear the same upbraiding conscience that made the guilty Cain cry out, my punishment is greater than I can bear. Convince the “man of blood” that “in the day” he sins he will surely die—that there is no escape from the penalty of his crime, and you will have thrown a restraint, ten fold more powerful, upon him than all your threats about devils and hobgoblins in the world to come. These are unnatural and foreign to man ; nor can they possibly influence him so much as present and certain, and real dispensations of judgment. Believers in endless misery have committed many millions of cold-blooded heartless murders, which the gentleman may, if he please, set down to the restraining influence which that doctrine has upon “men of blood.”

“The doctrine of Universalism is most generally embraced by profane swearers, violators of the marriage covenant, &c. &c. A great majority of them are hardened, prayerless characters. I state what I know to be facts.”

I almost regret that this man’s impudence and falsehoods compell me to take up a lash which will make him writhe like a crushed scorpion in the bitterness of his shame.

His charge of profanity is the legitimate child of his own creed. It is but a few years since Mc. Clure, a

New-England Presbyterian, in a public debate accused Universalist of stealing orthodox oaths to swear by.

And then the charge that Universalists are generally violators of the marriage covenant, ought to blister the lips of any Presbyterian in the land. And if he is contented to deal only in lying statements, without a word of proof he must not complain if we give him a pill to unsettle somewhat his easy nerves, in the shape of clear naked facts. The advocates of endless misery are continually harping upon the licentiousness of Universalism—but they are never able to state any facts to sustain them. But we shall deal plainly in known facts. We wish to ask these vaunting eulogizers of endless misery if we are to judge of the influence of their doctrine by the history of such great preachers of their faith as the notorious Johnson, who was executed a few years ago for murdering a girl of his family? Or shall we take the cases of Rev. Mr. Strale, of Binghampton, or Rev. Jason Lathrope, of Oswego county, or Rev. Madison Baker, or Rev. Alexander Balder, or Rev. Ray Potter, the pious revivalist, or Rev. Dr. Fay of Charlestown, Mass. ? all of whom were proved guilty of the filthiest of crimes. And there is now hardly a week passes but that we hear of new cases of Presbyterian ministers and other preachers of the pure doctrine of endless misery, being proved guilty of such gentle behavior as petty larceny, seduction, violation of the marriage covenant &c. ; and while all this has been going on, and ~~is~~ going on, the gentleman is not ashamed to accuse Universalists of breaking marriage covenants. I know not

how to account for his behavior in this matter, unless it is on the principle that one mid-night plunder cries out *stop thief* in one place, to draw the notice of the watchmen from another which is being pillaged by his comrades. This man may go through the country and collect the history of all the covenant breakers he can find among *lay* Universalists and *preachers*, and I will promise to produce one hundred times the number of similar crimes among the **REVERENDS** of his own faith. In 1838 there were seven preachers of endless misery in the States Prison at Charlestown, Mass. In the whole United States, during ten years, ending 1840 there were more than a hundred preachers of this doctrine imprisoned for crimes of a peculiar blackness. There were in 1833, in the Sing Sing Prison 700 convicts. Then there was a particular examination to ascertain the religious sentiments of each ; and there was but one of the number who was found to be a Universalist. Of the 700 there were 679 who, according to their own confessions, had been brought up and were believers in the faith of endless misery.

In 1835 the Legislature of Ohio appropriated a sum of money to provide a chaplain for the State's Prison. Immediately all the different denominations began to manœuvre to obtain the chaplainship for respective clergyman of their own ranks. This produced so much contention that it was resolved to determine it by the religious faith of the prisoners themselves. It was immediately ascertained that a majority of them were Methodist, and so a Methodist clergyman received the appoint-

ment. It was also ascertained that all the<sup>r</sup> convicts in the prison were believers in endless misery, except nine. And of this small number some were sceptics, and others refused to answer any questions.

“6th. Universalism consorts with infidelity. Many preachers are decided infidels. One I know refuses to be called such. But there is no Universalist when hard pushed but would deny the Bible altogether. I testify to what I know, and to what I have seen.”

This whole statement is a black falsehood without a single word of truth in any part of it. Universalists have done more to suppress Infidelity in the United States than it is possible for the Presbyterians ever to do. They have written more books and pamphlets against Infidelity within ten years, than the Presbyterians have written since the landing of the Puritans at Plymouth.

And yet he *knows* that Universalism consorts with infidelity! This statement, unsustained as it is by a single word of proof, is too manifestly impudent to deserve any further notice than a single word of rebuke.

“While the Scriptures forbid us to judge rashly of men, they give us a criterion to judge of their systems of doctrine. ‘By their fruits ye shall know them.’ The *general* course of conduct pursued by the believers of a religious system, furnishes us with the evidence of its merits.”

This is an excellent rule which he has here laid down and we will willingly be judged by it. Take the “*general* course of conduct pursued” by Universalists, and compare it with the *general* conduct of the believers in endless misery, and let this decide the moral character of the two systems. And when this contrast is made, let the gentleman prepare to hide his head in

shame, while we survey the immortal tendency of his doctrine. It is easy to speculate, and frame theories on this subject; but after all, the only *certainly* we obtain must be drawn from recorded facts—from the history of those times when the doctrine of endless misery was the undisputed doctrine of the church; and from the lives of its believers and advocates, when they were wholly under its influence, and had no other restraint than that imposed by their creed. There is not a spot on God's fair creation big enough to plant an acorn, which has not been made the scene of blood, by the horrible believers in endless misery, where they have been governed only by their own creed. And it is a fact that will not be denied that no sect of Christians ever persecuted and put to death their brethren for mere matters of opinion, except the believers of endless misery. We cannot here give a history of these cruelties. This would require an octavo volume of a thousand pages. But a few examples will show us the depraving and hardening effects of this doctrine.

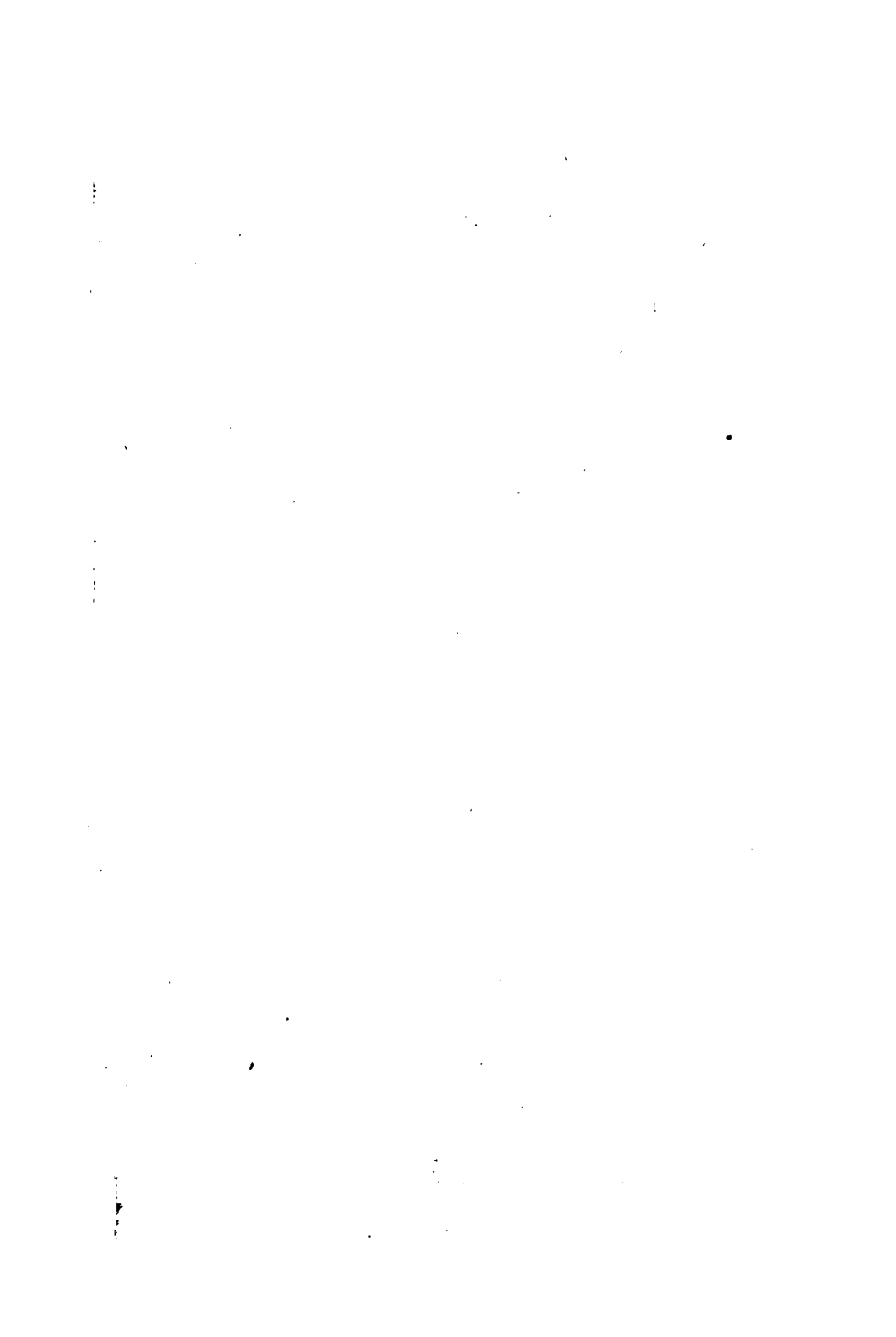
We have before shown that the most learned and pious of the christian fathers during the first three or four hundred years after Christ, were Universalists. But this doctrine was denounced, and that of endless misery first declared the doctrine of the church by the 2d general council in the year 552. From that period the history of devastation and death begins. Thence on, through a long night, the ignorant everywhere bowed with servile homage, to more arrogant pretensions, impious sacrilege, and profligate rapacity, than can be found

in any other records of wickedness and deception. But, passing over the holy crusades, bloody inquisitions, and systematic murders, by fiery faggots, boiling caldrons, wheels and other instruments of torture, which had an ample sphere in the beginning of the reign of this hellish dogma, we come nearer home to see the same effects every where arising out of the same depraving original.

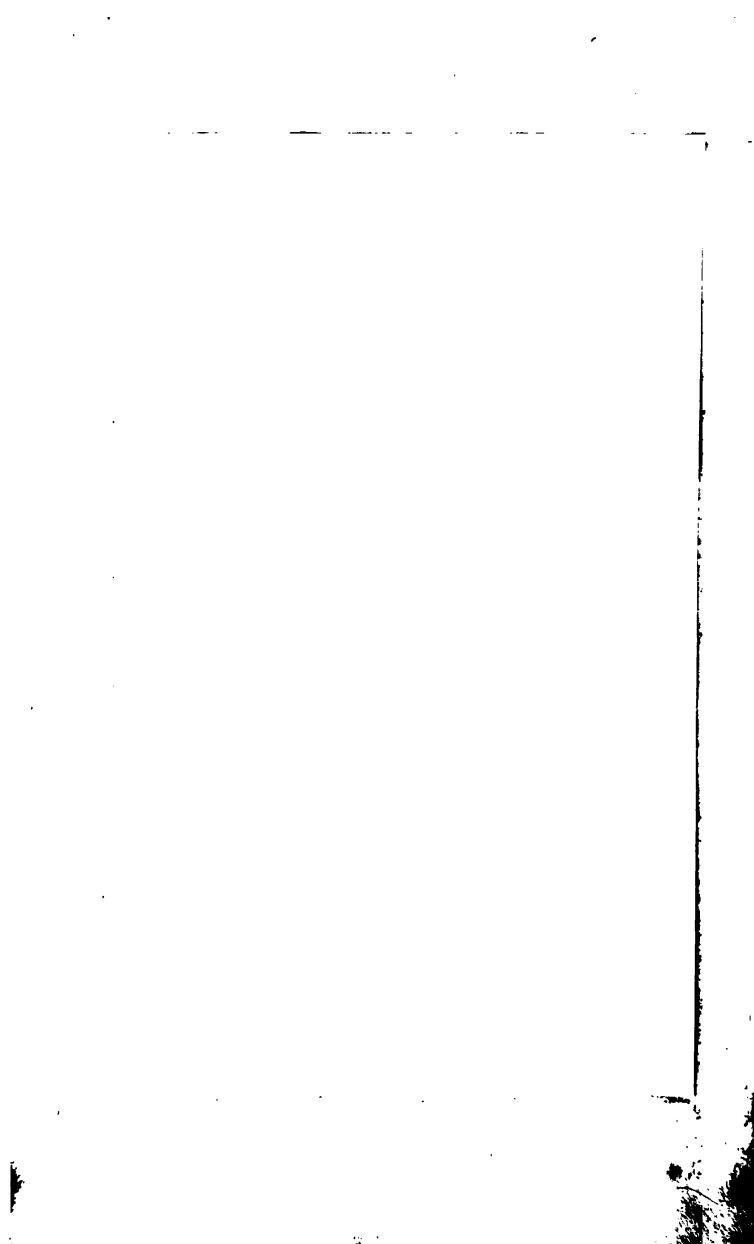
It has been customary for the modern protestant advocates of endless misery to throw all the responsibility of the murders committed by this doctrine, upon the old church. But this is a wicked and false assertion. That doctrine has shown the same character every where, when it had the disposal of men. In the single province of Dauphine the Calvinists murdered not less than 156,000 Monks ! This surely was doing the work of reform with a vengeance, comporting well with the doctrine of eternal wrath.

In the reign of James I. many of the Catholics were hung and quartered ; hundreds sent into banishment. In this age of reform, it was an axiom that heretics should be burned for the glory of God. And why not ? if God will burn them eternally, why may not his children be *God-like*, and quiddle the flames upon them here ? And then who has not read of the Catholics that were hung at Tyburn, because they refused to renounce their faith ?—drawn to the place of their execution on *hurdles*, as though they were murderers ; and, before their bodies had ceased struggling, were cut down by the *heavenly hands* of protestants and quartered, their disembodied parts parboiled, and hung up in various parts of the city, as a sign to all other Catholics, of the doom that awaited them at the very moral hands of protestant believers in endless misery !









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A review of Rev. Mr. Lane's lecture

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